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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS

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For the Register.

NATURAL THEOSOPHY. NO. XIV.

REVIEW. CONCLUSION.

We will now bring these papers to a close. In the course of them we have taken some review of the speculations of the most enlightened and talented of men on 'the great problem of existence.' We have some knowledge of what *now is*. And from the present, how much, and what, of the past, can be known? Had the world a beginning? Is it *a work*, and has it *a Maker?* As the world bears the irrefragable marks of *design*, it must be *a production*. And it could not have produced itself. The theory of *self-production* is absurd. There must, therefore, be somewhere, *self-existence*. In the idea of *self-existence*, there is no absurdity; no self-contradiction. We cannot get rid of incomprehensible and astounding mystery. But we can, and must, avoid absurdity. We must never violate the dictates of our reason. We have to choose between the mystery of self-existence and that of self-production. Reason dictates that a mystery should be believed on *irresistible* evidence; and on nothing short of such evidence. But it rejects whatever contains an absurdity. There being absurdity in the idea of *self-production*, it *cannot* be rationally entertained. And there being no absurdity in self-existence, the idea of it *may* be entertained. Yet not without absolute necessity. We believe there is a self-existent God because we are under *necessity* of doing so. We cannot *avoid* the belief. It is as necessary that the world have an author, as it is that a house have a builder; a machine have an inventor; a centre have a circle; an effect have a cause.

The Creator and the creature must be distinct. So far as they are identified, the absurdity of self-production is incurred. But did God create the world in its present state? Is He the immediate Maker of every rock, mountain, tree, animal, man? No; nature produces them. Nature cannot *make* a tree, an animal, a man. She can only *propagate* them. Now, then, did God make nature; create the world? He created *the elements*, of which the world is composed; and of which nature consists. He made them in such numbers, and of such kinds, and with such attributes, as fitted them for their final ends; their destined uses. We believe that God did this, because *it must have been done*. Nature, itself, could now carry on the work and form this world. And the earth contains and exhibits the incontestible evidences of such a process; of a gradual formation through the long line of numerous ages and centuries of time. At length the world attained its completion. It became as finished and perfect as it can be. The physical earth now grows no better. The creation proper was the immediate work of God. He, at once, produced the elements; and with them He produced, seminally and constructively, all the things which they accomplish. But God and nature are not the same. And it is erroneous and hurtful to confound them. Nature produces all the phenomena of the world. The events which now occur should not, therefore, be attributed to God, except in a secondary sense. All malformations and inadaptations are not *God's proper* work, but nature's God is at the foundation; and there 'everything is very good.' Nature is but a machine of exquisite workmanship, yet blind and senseless. The very *perfections* of a machine are *incidentally* the occasions of many and dreadful mifortunes. So it is in Nature. The evils do not result from the *imperfection* of the workmanship but from *accident*. The sharpness of its edge is a perfection of the axe; but this very sharpness is, *by accident*, the cause of inflicting a deeper and more painful wound. All *the good* in the world, was, on the part of God, contemplated and designed; but none of the evil. The latter comes by *accident;* the former by *purpose*.

What God *is*, so far as within the sphere of our cognizance, it is important that we should understand. And what God *does*, it is right and desirable, that we should ascribe to Him, in its correct sense. We do not best glorify God by attributing to Him works of which He is not the Author in the sense *intended*. We honor Him best when we give Him His due; distinguishing justly between *His* works and *nature's* works; when we say that He made nature; and that nature makes the existing phenomena of the world; that God *constructively*, but not *particularly*, 'decreed whatsoever comes to pass' under the administration of nature.

We have endeavored to expose the fallacy of that popular notion that *a particular* providence is better than *a general* one. Providence *is what* it is. And it might be what it is, if constituted and operated upon general principles. We do not alter it, nor improve it, by the supposition of its being particular. And if we gain nothing, why should we make, and insist on, the assumption? The following considerations on this point, may be laid down as being acknowledged and established facts and principles.

1. That there are in nature, tendencies constant and uniform; and which may be relied upon as being so. Such are all the mechanical laws of matter, and all the principles of moral nature. Every enlightened man believes in them. He admits them to be real, changeless, immutable.

2. These tendencies are traceable to the elementary principles of existence. We trace the laws of nature back until we come to the elements. There we must stop; we can go no farther. The elements possess tendencies, and in them are concentrated all the powers of the natural universe. The matchless skill and efficiency of God were employed, and they are now manifested, in their construction. In contemplation of this incomparable work, we might well be prompted to exclaim; 'O the depth, both of the knowledge and wisdom of God!'

3. We are acquainted with no events, which we *know* to be dispensations of *special* providence. The most extraordinary occurrences may be reasonably referred to the general tendencies of nature. If God often interpose to arrest the natural laws of the world, would He not have done it, to save more than a hundred precious lives, on board the 'Lexington,' which perished by fire; and the equal number on board the 'Mexico' which perished by cold?

As it is our duty, so also, is it our wisdom, to entertain, as we are able to learn, *just views* of the providence of God. We thence derive the best motives for adoration, submission, obedience and contentment. It is our part to follow after God; not to go ahead and make Him follow us. We should avoid the temerity of first conceiving, and imagining, what it would be *best* for God to do, and then concluding that we have obtained the real facts. We are first to learn *what things are;* and then, to believe, that they are most wisely and perfectly ordered. We are, likewise, to distinguish between the general tendencies which are the work of God, and the particular events produced by them, which are the work of nature. The latter may be unfortunate and hurtful; but the former are always good and happy.

It behooves us to avoid the illusive presumption of feeling and acting as if *our views* made any real *alteration* in things objective; as if a particular providence is better than a general one on account of our preference and belief; as if a general providence *could not* be so good as the existing one is; as if mind could not be so noble and godlike as it is, unless it were independent of matter; as if immortality were less probable or certain, on material principles than on immaterial. Our views cannot alter the objects of them. Providence possesses a certain physical character of which we know nothing except by the phenomena. So, likewise, the human mind. Its essence must be sufficient to produce the phenomena. Whatever hypothesis be true respecting the character of providence, or respecting the essential substance of the mind, the phenomena are not altered. They continue to be just what they are, and have been, and will be. The character of the one, and the essence of the other, are adequate to the facts of the phenomena, for they produce them. The question, in controversy, does not respect excellences and perfections. These are facts unquestioned. It is only the philosophy of them that is controverted. And even an incorrect philosophy of a thing does not reduce or blemish its known and acknowledged excellences. Providence, confessedly, brings to pass all the good there is in the world; nor can this amount be either increased or diminished by any philosophical hypothesis of its construction, just or unjust. And the mind of man has achieved all the discoveries, inventions, arts, exploits and virtues which have honored human nature. And these are not deteriorated by the hypothesis or the fact, of its *dependence* on matter; nor augmented by the hypothesis or fact of its *independence* on it. It is a total mistake to be afraid of anything which may be truth. It becomes us never to be positive about what we do not know. It is as yet a transcendental question, whether there be two kinds of created substance, or only one. We make hypothesis but we have not knowledge. Yet we can inquire and consider and reason.

'Finally, brethren, whatsoever things are just, true, lovely and of good report, if we would be the subjects of virtue and praise, let them be the objects of our earnest aspiration and diligent pursuit. Our first step in the search for the verities of God, nature and providence, is a willingness to know them. It is man's aversion to certain kinds of knowledge that sustains the empire of ignorance in the world. 'Fools hate knowledge.' 'Turn ye at my [wisdom's] reproof; behold I will pour out my spirit unto you, and make known my words.' S. F.

For the Register.

SABBATH SCHOOL INSTRUCTION — RELIGIOUS MEDITATION.

We have for many years been familiar with the practical operation of Sunday Schools, and *actively* interested in carrying them on. We have from first to last entertained high hopes of the Institution, and found satisfaction in believing that it is fraught with rich blessings to the community. There have been many reasons for our entertaining these views and feelings, but the one consideration which, more than any other, and more than all others has endeared Sunday Schools to our feelings is, that they promote RELIGIOUS MEDITATION, and cause religious subjects to be studied by a large and interesting portion of the community. We can seldom have the pleasure of witnessing distinctly the beneficial effects of Sabbath School instruction in the conduct of children. Visible and tangible evidence of the good effects of these instructions is not allowed to us. But this is no sufficient reason for doubting whether good effects are produced by these instructions. Those who contribute funds to sustain their schools, those who send children to them, and those who spend their mental energies and their choicest leisure hours in giving instruction in them, are and must be left to find their chief satisfaction for so doing otherwise than in observing striking outward effects. They may and do, in many instances, witness beautiful instances of spiritual excellence and early piety springing up in the school and apparently owing its origin to religious instructions there given, but such instances are not frequent, and of themselves would not be sufficient to sustain the spirits, and cheer and encourage the hearts of the teachers and friends of Sunday Schools. The friends of Sunday Schools may feel firm faith in the Institution, notwithstanding the infrequency of striking visible effects. When they reflect that the Scriptures contain messages from Heaven sent to the earth and promulgated for the guidance and benefit of men, and that the obvious and immediate effect of Sunday Schools is to cause scholars and teachers, (and in some instances parents also,) to study and ponder these messages from on high, they may well and reasonably feel interested in the Institution, and have faith in its utility. Instructions offered to the mind by Him who made the mind and who arranged the circumstances of its earthly existence, must be adapted to its true wants and to its circumstances, and any Institution, which causes such instructions to be attended to, must, from the nature of the case, be in the highest sense useful. Regarding God as a parent to all his intelligent creatures and affectionately interested in their happiness and permanent well-being we can not doubt that every word of counsel coming from Him is kind and wise, is designed and adapted to benefit His children. And it is equally evident that to neglect those words of counsel must be harmful to us his children for whom they have been given.

It is not necessary however for those who take an active part in carrying on Sunday Schools, or who faithfully take care of classes in them to rely on this mode of reasoning. All such persons may find better evidence than all this that Sunday Schools are doing good. The faithful and conscientious teacher has an internal experience of the advantages of the office which is far more dear to him than the ordinary deductions of reason. He finds in the seasons of preparation for meeting his class a delightful exercise of his best powers of mind, on the most elevated and ennobling of subjects. His hours of study in preparation to meet his class, are seasons of devout meditation, and of spiritual communion with God. His devotional feelings are exercised then, as they never are under other circumstances. His studies then are not languidly pursued and without plan or purpose, but he has a distinct and worthy object in view, and energetically puts forth his best efforts.—'In secret silence of the mind' his heaven, and there his God he finds. And these seasons of study, of holy and delightful meditation, recur each week, and exert a purifying influence on the mind. The experience of faithful teachers will concur in this matter. They will one and all feel conscious of the elevating and purifying effects of these frequent and regular seasons of religious meditation. And though no visible outward consequences meet the eye, and though all the world beside look coldly on, and regard the Sunday School as trivial or unimportant, they bear in their own souls most satisfactory evidence that their labor is not in vain. Not that effects upon themselves are the only or the principal end for which they labor in this cause but even if these were the only effects of their exertions, their toil would not only be compensated, but gloriously and beyond calculation overpaid. A. C.

For the Register.

Messrs. Editors,—I send you herewith a copy of a 'Farewell Sermon' recently delivered by Rev. Kingston Goddard, until lately pastor of 'Emanuel Church,' (Episcopal) of this city.—He is the same man of whom I gave you some account, not long since, respecting his illiberal and uncharitable allusions to Unitarianism.

This sermon was delivered on the occasion of his resignation of the rectorship of the Emanuel Church, and for the benefit of the readers of your paper elsewhere, I will make a few quotations from the sermon, that they may be enabled to judge for themselves of the truth of the charges made against those who, differing from us, so grossly misrepresent our doctrines. I would be the last to take offence at such accusations as he brings against us, because knowing that they are untrue, I believe that as 'truth is mighty and will prevail,' such conduct must needs recoil upon its author. I pity from the bottom of my heart, any man, be he Trinitarian or Unitarian, who can harbor in his breast such a vindictive spirit of sectarianism.

He dedicates his sermon to his parishioners, and its style is peculiar to the man, viz:—

'To his affectionate parishioners of Emanuel Church, as a small token of the high esteem in which he holds the multiplied evidences of affection and regard heaped upon him by his much loved congregation, this sermon is respectfully dedicated by their friend and pastor, the author.'

Very *affectionate*, truly; it is a pity that he has not obeyed the scripture doctrine, and bestowed some of his love and affection upon his 'opponents.' But here is the quotation to which I would particularly refer your readers. In speaking of the Trinitarian doctrine of the 'vicarious nature of the death of Christ,' he says.

'But in looking back upon the past instructions which we have been enabled to bestow, there is another feature in them which, at this time, we would call up, in order more fully to impress our views upon the minds of our auditors. We mean the remarks which we have made in reference to Unitarian infidelity.

'We have, we are aware, been accused of being severe upon the holders of such views.—'And whilst we entirely disclaim any unkind feelings towards those who have been unhappily seduced by this soul-destroying heresy, we still do acknowledge an entire opposition to the views themselves; for we consider them as infidel to all intents and purposes,—as destructive to all true piety,—as bestowing upon their votaries a deceptive morality, whilst it leaves the heart at enmity with God. 'And when we remember that the advocates of this heresy have, in their unholy daring, mutilated the word of God, denied the depravity of the human heart, founded the hopes of human salvation upon the merits of human works; denied the vicarious nature of the death of Christ, and, above all! robbed the adorable Redeemer of his title to divinity: we do feel that there is abundant reason to assume towards them the position of opponents, and not by any means countenance or promote their spread and prosperity.

'And we do, at this time, once more warn the young against the insidious character of this abominable heresy, rendered ten times more seductive by the adjuncts of architectural beauty, the influence of wealth, and the soft fascination of melody and music; and we cannot acquit of guilt those whose presence will patronize their places of worship, and whose interested tongues, or but half established hearts will palliate their ruinous errors. 'And, as we believe that, according to the word of God, salvation is only to be obtained by accepting Christ as the sinner's Savior in the full and gospel sense,—a sense denied by the holders of this heresy, we cannot think that among them there is salvation. 'For of all forms of error, this, we do conceive, is one of the most malignant and ruinous in its effects upon the souls of its followers. 'And I trust that you will believe, brethren, that nothing but a sense of duty to God, and duty to your souls, would have induced me in this farewell address to have alluded to a subject that can bring me no honor, and will, I fear, gain me some enemies. 'And it is because I know this that I feel called upon, in the name of God, solemnly to entreat you to beware! 'Touch not! taste not! handle not! but beware!'

Such is the language of a man, who professes to be a Christian minister. Let any one read the above extract, and then turn to the 13th chapter of the 1st Corinthians, and read what a beautiful description is there recorded of the effects of Christian charity, and then ask himself whether he believes the *Rev.* Mr. Goddard could have had this spirit, when he wrote the sermon alluded to. I cannot help referring, too, to his remarks respecting the doctrine of the Oxford writers. He says:—

'It has been my duty to expose all the vileness and ruinous consequences of the doctrines of the Oxford school,—a school which is so nearly allied to the doctrines of the Papacy, that when they are once embraced there is no peace or satisfaction for the soul until it adopts all the revolting and ridiculous dogmas of the church of Rome. 'And there is not an expression, there is not a remark, that I have made in reference to that heresy, that I now regret, or that I would wish to have altered, unless it be to add to it some additional expression of detestation and abhorrence.'

Here, again, is the same malignant spirit, characteristic of the man. His closing 'farewell,' too, should be noticed. '*Remember my warnings, and heed my instructions,*' &c.

But I will close, as I think I have dwelt quite long enough upon the pitiful picture, and I repeat that I would not take offence at such expressions, because they only serve to bring those to hear our doctrines, who might not otherwise do so. *A man, who condemns another's opinions without knowing them, is never to be feared.*

B. F. S.

Brooklyn, N. Y., Sept. 11th, 1844.

For the Register.

THE THIRTY-SIXTH ANNIVERSARY OF THE THEOLOGICAL SEMINARY, ANDOVER, MASS.

The exercises of this interesting occasion, were had on the 3d, and 4th inst. We arrived on the ground at 2 o'clock on Tuesday: just one hour too late. Rev. Dr. Cox of Brooklyn, N. Y., was in the rostrum of the Chapel, delivering the annual address in behalf of 'the Porter Rhetorical Society.' The Dr. had spoken twenty-five minutes before we arrived. He was now stating facts, and making remarks on that unique phenomenon of human nature, the late Rev. Edward Irving, of the Presbyterian Church of Scotland. He was the pupil of Dr. Chalmers, and equalled him in genius, but not in balance of mind. Irving came to London a few years previous to 1820. He soon became the most popular preacher in the whole island of Great Britain. The church in which he officiated was thronged, not so much by the common people as by the more elevated classes: the wealthy, the learned, the polite, the nobility. The strong and fresh gales of popular applause now blew constantly upon the head and locks of the young Scotch Divine. And it was too much for him. No other ordeal so severely tests a man's moral strength. Buckminster passed through this furnace unharmed; but so did not Edward Irving. Being not usually of an independent spirit, he now became inflated with the pride of self-sufficiency. He would be an *original* man; his doctrine, his language, his manners, his philosophy, should all be *his own*. He '*Irvinized every thing.*' Such was his confidence, that he thought the people would believe whatever he should preach. He would therefore lay aside all his old prepossessions, and feel himself at liberty to embrace whatever should to him appear to be true. And the first new truth which he felt prepared to announce, was that of the continuance in the church of the 'spiritual gifts' of apostolical times. 'And these signs shall follow them that believe; they shall cast out demons, speak with new tongues, lay hands on the sick, and they shall recover.' The principal account was made of the gift of speaking in strange languages, with one who could 'interpret.' He next preached the doctrine of the peccability of Christ's human nature. Then a new form of the Millenium-doctrine. But the enunciation and repetition of these doctrines ruined the preacher's popularity. His admirers gradually fell off, until but a remnant of fanatics, like himself, stood with him. At this result, Mr. Irving was unspeakably disappointed, vexed, mortified, maddened, demonized. Dr. Cox being in London, in 1832, went to hear Irving preach. He stood on a 'pyramid'—it was such literally, said Dr. C.—in the midst of his congregation. And he poured forth a mighty torrent of masterly eloquence, intermingled with violent outbreaks and volleys of resentment, of crimination, vituperation and objurgation. It was a matchless congeries of things right and wrong, true and false, good and bad. As he drew towards the close of his 'philippic,' a certain Tom Seward—or some other name—began to manifest the contortions of the sybil. Irving perceiving it, immediately ceased to speak, fell prostrate at the foot of his pyramid, and waited devoutly for the oracle.—Tom then rose and poured forth a continuous stream of words, indistinct, inarticulate and most 'unharmonious.' This was the utterance of the oracle. Then arose another man and gave the interpretation. Dr. Cox, said he would not recite it, but would say that it was *nonsense.*' Thus was this giant man employed and hallucinated, for the last eight or ten years of his life. The Presbytery laid him under censure; and appointed the day of his trial. Irving appeared, and plead his own cause by asserting that it was *the truth.* But his judges not being convinced, condemned him, and 'cast him out of the church.' Having great grief and vexation of spirit, they preyed upon his health. He sunk; he died. And he died, said Dr. C., '*like a man*;' resigned, hopeful, self-justified. But, added the Dr., 'I would be backward to express much hope of the salvation of one who died under the anathema of the Church.'

The moral of Irving's case is this: 'Let him that standeth, take heed not to stretch himself too high; take heed *not to* stand so as to make a fall *inevitable.*' Dr. C. then passed over to the Episcopal Church of England. While in London he went to hear one of the very best preachers in the 'Establishment.' The services all passed off most decorously and magnificently.—The sermon was chaste in style, ingenious in composition, and unexceptionable in sentiment. But it had no point; no barbed arrow. It would take five hundred such sermons to convert a single soul; and *then the work would not be half done!* The great fault of the Episcopal Church of England, in regard to the pulpit, is the loose and indefinite character of the preaching. It fails wofully in the point of *discrimination.* It does not discriminate in regard to truth, nor in regard to persons. Few of the ministers have definite ideas on points of doctrine. All is in general and abstract. Ministers preach so indefinitely about good and evil, right and wrong, holiness and sin, that their hearers do not know whether to judge themselves to be saints or sinners. Hence there are no revivals; no conversions. Nor are these appreciated or wished for. They are accounted *American;* and no better than *religious quackery.* Dr. C. thought their blindness on this subject, to be lamentable; and should be for a lamentation. Yet he had great satisfaction in comparing and contrasting the religion of *his own* country with that of the Grand British Island. The Scotch Church, however, was preferable to the English; and he thought Dr. Chalmers, now 65 years old, the ablest and best Christian minister in the whole world.

Dr. Cox now came more directly to his proper subject. He stated the question; How shall a young man know, that he is *called* of God, to the work of the Christian Ministry? He must possess the requisite qualifications. These will constitute his *call.* Dr. C. mentioned ten. The first was a good *physical man: A body* capable of the duties and labors of the ministerial office: To be kept healthy and pure by due exercise and temperance: Undefiled 'with women,' or with alcohol, or with tobacco. Against the use of the article last mentioned, the speaker entered his decided and devout protestation. It was sensual, unmanly, sinful and degrading. The second qualification was *a good psycological man; a mind* possessed of fair intellectual endowments; never below par, but rather above it. The third, fourth, and on to the seventh inclusive, specified the different parts of a ministerial education; literary, classical, mathematical, philosophic, historical, astronomical, biblical, &c. The minister should be a thorough scholar; well versed both in the original and the English translation of the Holy Bible; he should understand chronology and be able to compute time in Julian years, as also the Jewish and the calendar years. He should be *an exquisite reader;* and read the Holy Scriptures in such a manner as *to interpret* them as he reads, and make his hearers so interested in hearing them read, that they would feel the omission of that part of the service to be as great a loss as if they had lost the sermon. The minister should pronounce all the words with grammatical accuracy and not—as the Dr. once heard a man in the pulpit—read *dost* for *doest;* 'what *dost* thou here Elijah?' Thus confounding the second person singular of *the auxiliary* verb, with the same person and number of *the principal* verb, do. Always make the distinctions where there is a difference.

The eighth qualification was personal piety, considered as a means of influence and success. The ninth and tenth requisites for a clergyman related to *manners* and *deportment.* He should be courteous and polite, maintaining a due balance of mannerly character; be as Paul was, *a gentleman*—exceeded by no man in his attentions and salutations to individuals—decorous and polite, without betraying affectation, finesse or dandyism. Especially should he avoid levity in the pulpit; never running up and down the stairs, nor rapidly with his lily-hand, furl over the leaves of the Bible. These remarks were fortified by citations from the remarks of Garrick to an Episcopal clergyman.

The next topics were those of the composition and delivery of sermons. Of these, he said, there are four types; the Textical and the Topical; the Scholastic and the Hermaneutic. He manifested a decided partiality for the kind last mentioned, and expressed his belief that expository sermons would grow into general use. There are, also, he said, four modes of exhibition.

1. That of *reading;* entire reading from the text, to amen. This mode, he thought, was too stiff and formal.

2. *The memoriter* mode; verbatim recitation from memory. This mode was too slavish. It tasked the memory intolerably; but dwarfed the other mental faculties. It was, moreover, *dangerous.* The speaker is liable to lose his clue; and then, oh the '*hiatus*' and perplexity! He had seen it, but did not desire to witness a repetition.

3. *The extemporaneous* mode; sermons in this type of delivery, were apt to be jejune and worthless; administering, as *little* to the profit of the hearer as they did of satisfaction to the preacher, provided he be a sensible man.

4. *The use of short notes;* being the bones or timbers of a well studied discourse. This he pronounced the most eligible mode for the exhibition of a sermon from the pulpit. The order and pith of the discourse should be in the notes; the unwritten and extemporaneous parts consist wholly of descants and dilations. The preacher should always have the Bible open before him; never preach without the Bible before his eyes, nor with the Bible shut and closed. It was a symbol, the sight of which *spoke* and made impression.

Dr. C. gave an example of what he recommended. He had a manuscript, containing short notes, laid in the Bible before him. By alternately reading from this, and then descanting upon the topics introduced, he occupied the time from half past two o'clock to almost six. It was an uncommon effort, for a man to sustain himself well—as he did—full three hours or more. In this stage of his discourse he discussed the point; what must a minister do when he perceives that he has lost the interest and attention of his audience? Must he, as very many ministers have done, ask them to wake up and be attentive? Shall he rebuke them with anger, as some have done? Shall he sit down and weep, as Dr. Young did? Or shall he raise his voice to a thunder-pitch, and defy them to sleep, or to be listless? All these are bad expedients. A minister should know that if his hearers sleep, or feel indifferent, that the fault is more in himself than in them. He should feel ashamed to complain, or reprove. Let him do his own duty ably and faithfully, and all his hearers will be wide awake. He had better *lower* his voice, in the exigency under contemplation, than *raise* it. Men do not like to be *driven.* Put them, therefore, under the necessity either of yielding you the 'hearing ear,' or of entirely losing all that you say.

Dr. C. would not conclude without unfurling his colors as a man of orthodoxy. Twenty eight years ago he was converted from the law to the Gospel. He meant *the true* Gospel and not *the no* Gospel. How consistent and reasonable it is! It is just what the ruined state of man needs! How stupid and unreasonable a man must be, who objects against the doctrine of election? Why, the whole of this doctrine, from surface to core, is goodness, mercy, grace! It *saves* millions; and *harms* none. Without it, *all* mankind must have perished. There is nothing in it, but salvation.

Would Dr. Cox admit me to ask one or two questions? What is the great fact which underlies the doctrine of election? Answer; All mankind are, by nature, in a state of sin and misery. And what is the cause of their being in this condition? Answer; It is their own voluntary wickedness. And what is the cause of their being voluntarily wicked? It cannot be their free agency; for then the effect would not be *uniform,* but *various.* Answer; it comes of Adam's fall. But what was the cause of Adam's apostacy? If you say, it was Satan's temptation, I shall ask for the cause of that.—And you will, at last, resolve the fact into *destiny, fate,* depending on the will and agency of God. You will acknowledge that the sinfulness of men is inevitable; that it comes from the constitution of things under which they have their being; that men are made sinners by the will and agency of God; and, on this fact, stands the doctrine of election. With what truth, then, can you say that it is all goodness, mercy, grace, and salvation? So much for Dr. C. and his address.

We now turn attention from him and it, to the young gentlemen, eighteen in number, of the graduating class, and their performances. These were held on Wednesday, between the hours of 9 A. M. and 4 P. M.; one hour of recess for dinner. There were fourteen dissertations; the themes, separated into four departments; Sacred Literature, Christian Theology, Ecclesiastical History and Sacred Rhetoric; four essays in each of the two former departments, and five in each of the two latter. The composition, and the speaking were good; much of them very good. The essays on the 'Figurative language of the Scriptures,' and that on 'the Style of the Bible' were excellent. So likewise, and eminently, was that on 'Respect for Antiquity.' The performances of the third department, 'on the grounds of the Romish Church to hope for permanency;' 'On Patrick Hamilton, the first Protestant Scotch Martyr,' 'On St. Bernard;' and 'on Jesuitism as a foe to pure Christianity,' were all well executed. The two last might be called orations, being longer than the others, on 'the relation of Ecclesiastical Polity to efficient Preaching;' and on 'The use the preacher should make of the Imagination.' The speakers, R. S. Kendal, and Henry M. Dexter, acquitted themselves with honor.

There were four or five interludes, in which Psalms and Hymns were admirably chanted in the good old style of 'St. Gregory's Chant.'—One or two female voices constituted the gist of this music.

Diplomas were then presented, after the manner of Colleges, but no degrees conferred.

A 'Parting Hymn,' containing five stanzas, of eight lines each, C. M. composed for the occasion by Rev. N. Adams, music by L. Mason, was then sung, with good effect, by the graduates, standing on the stage. Prayer was then offered, Rev. Mr. Spaulding, late missionary for twenty-five years, in Ceylon, leading the devotions of the assembly, and then was pronounced the benediction. It was a season of profound solemnity.

And here, perhaps, we ought to close our account. We have predicated much good of this occasion. And we have done it most willingly. We feel a lothness to utter anything in detraction. But there were two or three essays in the Department of Theology which we heard with dissatisfaction. One of them, 'The Atonement, according to Reason,' and another, 'Supernatural Divine Agency necessary in the regeneration of sinners.' It seemed to us strange that enlightened and talented men, like these and Dr. Cox, should repose any confidence in the soundness of such reasoning as they earnestly employed. How did one of these young men prove the doctrine of total depravity as a stepping stone to his ultimate position? Why, thus. The Scriptures divide men into two classes; the righteous and the wicked; the godly and the ungodly. And what is the distinctive difference? Are the righteous *perfectly* holy? No. They are subjects of both sin and holiness. And if natural men possess *any measure* of moral goodness, they would be generically like the righteous. The difference, then, must consist in this; that the regenerated man has *some degree* of goodness, but the natural man has none. He then attempted to prove the point from Scripture: 'That which is born of the flesh is flesh.' And, said he, the term flesh, in the Bible, when used figuratively, always means *sin.* A mistake; for what then would be the import of the passage; 'I will take away the heart of *stone,* and give the heart of *flesh.*' That natural men are susceptible of repentance, is obviously implied in our Savior's declaration; 'If the mighty works done in Capernaum and Bethsaida had been done in Tyre and Sidon, they would have long ago repented in sackcloth and ashes: and had they been done in Sodom, it would have remained to this day.'

The disquisition on the Atonement was equally unsatisfactory. The necessity of an expiation was attempted to be proved from the fact that man naturally possesses a sentiment of indignation against sin. This feeling is not satisfied with mere repentance. It demands punishment, which alone suffices. But the punishment, said he, may be *vicarious.* This fact appears in the *piacular* sacrifices both of the Jews and Gentiles. But we would ask, how, in consistency, can this natural feeling, in a totally depraved nature, provided it be there and implacable, which, by the way, is not the fact,—prove *the moral propriety and the truth* of any doctrine whatever! An utterly perverted man's sentiments cannot be the standard of rectitude. But why should not the doctrine of the vicarious atonement of Christ be confirmed by known and indisputable facts? If the Redeemer died in the room of sinners, why do *they* die? The fact that sinners themselves die, is proof, direct and plenary, that Christ did not effectively die in their stead. The oft repeated declaration in the Bible, that sinners shall bear their iniquities; that men shall not escape the just retributions of God, seems to be conclusive on the point, that the Lord Jesus Christ has *not* made a penal satisfaction for their sins. He never promised it. It is no part of the Christian salvation.

Amesbury, Sept. 6. **

PEACE—NO. III.

Believing in an entire and irreconcilable contrast between the battle field and the altar of Christ, this position demands my next illustration in the natural order of thought.

On this point, I will endeavor to condense a volume I might write into three brief statements; regarding, 1st the principles, 2d the conduct, 3d the results of the several warfares of Moloch and Christ.

First, then, the PRINCIPLES of our warfare, and that of military life, are they the same?—Can we possibly unite them, any more than light and darkness, liberty and slavery, virtue and vice, heaven and hell? The maxim of Christ is, 'Love your enemy:' of every military chieftain, 'Harm him all you can.' 'Forgive those who injure you,' says the Gospel:' 'You are a coward, a slave and a fool if you do,' replies the war-code. 'Do good to those who despitefully use you,' cries the Captain of our Salvation: 'Send them to hell' shouted Nelson in one of his fearful struggles for victory. 'Bless them that curse you,' is the sweet music of our Lord's entire life: the fierce yell of the battle-field is, 'Mangle, butcher, exterminate every shadow of a foe!'

But, enough of this: until some one shall be Quixote enough to question the fact, we may leave it as settled, as far as principles go; and review second, the CONDUCT of these two leaders. I take it every person in this community will acknowledge that Christianity goes on by peace, order, industry, general virtue, the quiet safety of our homes, the entire absence of every excitement of the 'lusts which war against the soul.' I believe that, poor as our present civilization is, every atom of its advance, every new sod it covers with verdure, every fresh sail it spreads to the breezes of heaven, every quickening pulse it gives to the social life of man, is so much gain to Christianity. On the other hand, I am confident, that the less of all these things a community possesses the better fitted is it for war: the less property, the less industry, the less temperance, the less intelligence, the less virtue of every sort. And, to prove this, I will quote at random a few military maxims.

A foreign military officer of high rank, traveling lately in New England, remarked, 'This people can never be strong in war. They are too much educated, too independent, too happy to be run into good soldiers.' It was Napoleon who said, 'The worse the man, the better the soldier;' and his great antagonist echoed it, when he exclaimed, 'Men with nice notions on religion have no business to be soldiers.' In fact, the necessity of this is obvious, when we remember, that in the army, there must ever be the most rigid despotism, the most slavish subserviency, the most reckless hazard of life, the most unhesitating violation of every law, save that of honor. Robbery, murder, profanity, licentiousness, and everything else that is monstrous, savage and fiendlike, have hitherto traced the history of great camps in fire-letters of condemnation.

Third, the RESULTS of the christian and military warfare are as wide asunder as a Fenelon and an Attila, a Jesus and a Barrabas. The purpose, spirit, natural effect, earthly end of Christianity is, to multiply every sort of public blessing—plenty, prosperity, a reverence for law, the safety of life, the estimation of female character, the appreciation of duty, the hope of heaven. The natural effect of war reverses all this; and gives us (as I cannot undertake to prove at length in this essay) poverty in place of wealth, ruin in room of prosperity, intemperance instead of self-denial, a general contempt for law and life, for female intercourse and spiritual improvement, for the commonplace duties of society, for the gentle restraints of Christian principle. My limits will suffer me only to illustrate one or two of these tendencies. Combe's 'Constitution of Man' shows that all the over-labor, pauperism, and starvation of England at the present day are caused by her glorious and successful wars. We ourselves have squandered in war more than 800 millions of dollars; and it is an estimate within the truth, that 14,000 millions of human beings have been swept from the earth by this single scourge of mankind. At the capture of Magdeburg, related by Schiller in his Thirty Years' War, 'neither the innocence of childhood nor the helplessness of old age at all disarmed the conquerors' fury. Wives were dishonored in their husbands' arms, daughters at their parent's feet! Some of the soldiers found sport with pitching children into the flames, others with stabbing infants at their mothers' breast! The great end was, that one of the finest cities in the world was left a heap of smoking ruins.

On the famous retreat of the French from Moscow, many and many were there who cried 'Fire on us! fire on us! at the head! don't miss!'

After the execution of a man at Greenbush, in 1814, whose crime was going home to see his wife and little children, the soldiers after marching by the blackened corpse, singing Yankee Doodle, went home to rejoice over the cold-blooded murder in a treat of grog! And the common punishments of soldiers, flogging, the wooden-horse, the picket, the gantlope, have a direct tendency to brutalize their subjects, and leave them fit only for the penitentiary and the gallows. As a camp is a community where the moral code of civil life is suspended, where virtue is a jest and murder a pastime, the disbanding its hordes must be, I conclude, to scatter firebrands, arrows and death over an entire land. LADD.

A GENTLE STORY. Once a little band of angels descended to this earth, and wandered over its beautiful places in search of something so purely beautiful, that it should be an acceptable offering before the throne of the Eternal. And many things fair and exquisite arose in their path;—sweet delicate flowers and little glistening dew-drops; diamonds in the earth; pearls in the sea; stars in the sky; bright things gleaming and flashing everywhere; joyous faces and graceful forms moving to and fro, more frequent than all and also more beautiful. But the angels passed on; for nothing which can fade or be destroyed is worthy of Heaven. On, on they wandered—on through the great forests, amid the deep valleys, over the bright seas, searching everywhere for that lovely thing that was to add fresh beauty even unto Heaven.

At length they stood in consultation on the seashore, and beheld a fisherman's child so strangely, so enchantingly beautiful, that those glorious angels were amazed, and bent over him in silent admiration. At length their leader spake—

"Shall we bring a mortal and perishing gift to the throne of our Immortal Father?"

"Our High Father is all powerful. He could give him immortality," replied another.

"Innocence and love are heavenly beauties; but they can live only in Heaven. Shall we not snatch him from this bad world's temptations?" said a third.

Thus spake the tender, pitying angels. But their leader said—

"There is a beauty far transcending innocence—a beauty which childhood and innocence may never possess. Shall we wait, my brethren, for this, or offer to our God an imperfect gift?"

And so the angels waited until the child became a man—for to immortal spirits, whose inheritance is eternal, the life of man is but an hour.

Then pain and sorrow came upon the man, and drove the rose from his cheek and the light from his heart; and anguish bowed his frame and care planted furrows on his brow. Then, when all his soul was dark, the angels drew near and whispered of unspeakable bliss, so that his heart grew strong and earnest, and faith was the first gem in his crown of beauty. Now temptations gathered thickly about him—now his guardians hovered near his path, watching his struggles, answering his thoughts, raising him when nearly trodden down, yet keeping him encompassed with tribulation, until he cast away his own strength, and the beauty of humility was perfected.

Still they poured temptation upon his path way—for without temptation there can be no victory.—Still, as he rose triumphant from every struggle, his countenance grew more angelic, his beauty more godlike, till at last, when they had breathed into his spirit of that joy with which they were filled, and his soul seemed melted with love and great adoration, they looked with awe upon their work and pronounced it fit for Heaven!

And when those who had loved him looked upon his withered, lifeless form, they were sad, and mourned his departed beauty. And it was so, for the soul, so strengthened and purified—that soul, so intensely beautiful, whose light its earthly covering could no longer obscure, was borne rejoicing by the angels to the throne, resting not in the joy of spirits innocent and untried, but mounting high, higher, to dwell forever in the presence of the fountain of all joy, and all truth, and all knowledge, and all glory.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 21, 1844.

THE THEOLOGICAL SCHOOL AT MEADVILLE, PA.

The preliminary arrangements for the successful undertaking of a Theological School at the West, have been completed. The Rev. Rufus P. Stebbins has been released from his professional charge, over the First Church and Society at Leominster, and will leave this city next week for Meadville, to become the Pastor of the Congregational Church there, and to assume the chief office of instruction, in connection with the Rev. G. W. Hosmer, of Buffalo, N. Y., and Mr. Frederic Huidekoper, in the School.

No light sacrifice is made by Mr. Stebbins, or by his late Society, in acceding to this arrangement. The Parish at Leominster is one of the most prosperous and desirable in this State. Under its recent pastor it has flourished in all its great interests, in its Sunday School, its Church communion, its philanthropic character, and in the harmony and peace of its numerous members. The Pastor has been esteemed for qualities most desirable in his office, and has received the best tokens of the appreciation of his labors and of the affection of his people. Still, the new service, for which he was required, seemed to them of paramount importance, and they yielded, however reluctantly, to the urgent solicitation of those who have at heart the interests of pure and undefiled religion at the West. We rejoice to believe that an opportunity will now be afforded, which has so long been desired, for the education of devoted and zealous men for the Gospel ministry, under circumstances calculated to impart the requisite knowledge without the restraints of an exclusive, a bigoted, or a compulsory creed. The Scriptures are to be studied in the new school with the very best aids which diligent and faithful research, and the fair comparison of conflicting views can afford. If the Scriptures teach a certain set of doctrines as essential to salvation, a pious and an enlightened study of the Bible will discover what they are. Personal piety, and a proper degree of preparatory knowledge sufficient to make the exercises of the School intelligible, are all that are required as qualifications for admission to its privileges; and there is to be no charge for instruction. A large library is likewise provided for the free use of the students. We cannot but hail the propitious commencement of the plan, as an omen of its great success. Still we would not allow a sanguine hope to exceed a reasonable expectation, in view of circumstances. The West is now traversed by a multitude of zealous, and in the main, effective preachers, who have cast off the shackles of all the creeds invented by man. Over the common mass they undoubtedly have a great influence. They are ready to offer prayer and exhortation in all places, in humble churches, in school and court houses, in log cabins, and upon the decks of steamboats. But the most efficient and valuable of these often mourn their want of deeper scriptural knowledge, as a want of means to exercise their power. Some of this class have waited for such an enterprise as that which is now undertaken. Mr. Stebbins takes with him two pupils, and a considerable number have already proposed to make a temporary residence at Meadville, to share the advantages offered to them. May the blessing of the Head of the Church go with his servant, and may that new field of the world's great work be remembered in the prayers of the disciples.

MISSIONARY MEETING.

The Thirty Fifth Annual Meeting of the American Board of Commissioners for Foreign Missions was held in the Old South Church in Worcester on the 10th inst., it being thirty three years since the Board held its second meeting in a private parlor in that town. The Hon. T. Frelinghuysen, President of the Board, had the chair during the great part of the session. From the reading of the Report, it appeared that twelve missionaries had died during the year; that four, at their own request, have been dismissed; that twelve have returned to this country; that twenty-five have been appointed, and nine are now under appointment; and that twenty-two have gone out to different missions, beside three who have returned to their labors. The receipts into the Treasury have been $236,-394, 37, which is $7, 830,06 less than last year. The expenditures during the year have been $244,371, and the indebtedness of the Society is $20,999,45. Five agents, with occasional assistants, have been employed in travelling here, whose pay has been $6,241,69.

The number of missions under the care of the Board is 26, connected with which are 95 stations, nine more than were reported last year; at which are laboring 135 ordained missionaries, eight of whom are physicians, seven physicians not preachers; 16 teachers; nine printers and book-binders; five other lay helpers; and 183 married and unmarried females: in all 355 missionary laborers sent forth from this country—seven more than were reported last year: adding to these 17 native preachers and 122 other native helpers, and it raises the whole number of persons laboring in connection with the missions of the Board and sustained from its treasury to 494; which is 16 more than was reported last year. Of this whole number 22, including nine preachers and thirteen female assistant missionaries, have etered on their labors within the year, being seven more than were sent forth during the year preceding.

Gathered by these missionaries, and under their immediate pastoral care, are 62 churches, embracing an aggregate of 25,612 members now living and in regular standing; of whom about 5,600 have been received during the year now reported, exceeding the number reported in any former year except one. The whole number gathered into the mission churches, since the missions were commenced, must exceed 32,800. This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the missions of the Board is 15, belonging to which are six type foundries, 30 presses, 32 fonts of type, with preparations for printing in 31 different languages, exclusive of the English. At these and other presses the printing executed for the missions, has during the year, amounted to 46,796,016 pages. The whole number of pages printed for the missions of the Board since their commencement has been about 488,000,000, in 37 different languages besides the English.

In the department of education there are in connexion with the missions, six seminaries designed principally for training native teachers and preachers, in which are 383 students; also 38 other boarding schools, embracing 526 male and 503 female pupils, making the whole number of boarding pupils under special christian instruction 1,412; also 639 free schools, in which are more than 30,000 pupils; raising the whole number of pupils in a course of education under the care of the missions to about 32,000. These missions, since their beginning, have been instrumental in teaching more than 75,000 persons, adults and children, to read the Scriptures in their own language, who would probably otherwise never have enjoyed this means of learning the way of salvation.

Two full meetings were held in different places simultaneously in the evening, at one of which the Rev Dr Barnes of Philadelphia preached an appropriate discourse, while, at the other, interesting intelligence was communicated by the returned missionaries, Rev. Messrs. Tracy, Bingham, and Scudder. The latter gentleman, described as 'having a fire in his bones,' was two years since, as our readers will remember, the author of the glowing figure, of a phalanx of Heathen so many miles long, and so many miles deep, pressing on to eternal torments.

MR. ADAM'S COURSE OF INSTRUCTION.

Our paper this week contains the announcement of a plan, proposed by Mr. William Adam, for the instruction of Young Ladies who have completed the usual course of studies in our Schools or Academies. The plan is described with such distinctness as to need no further explanation from us. We believe that the course of oral instruction which he proposes, together with the daily examination by exercises and questions, will be of the highest value to very many ladies. The plan embraces all that is good in the System of Lyceum Lectures, and offers advantages, the lack of which is considered the great defect of that system. It will occur to every one, who thinks upon the subject, that after a foundation for a good education has been laid in thorough elementary instruction, the best superstructure, which can be raised upon it, is found in a judicious and well selected course of reading, accompanied by thought, with the exercise of the mind upon matters of history, philosophy, and literature, and by the analytical and critical suggestions of an accomplished scholar. To select from our abundant literature on all subjects, those works which must be read, and those which alone are worth reading, and to classify them by a designation of their order and use, is a work which all, but a few literary persons, need to have performed for them. The task seems so formidable to most young persons, that but very few would be likely to undertake it, and even these would meet with but partial success, unless they gave their whole time to inquiring what it was best for them to endeavor to learn. Mr. Adam has made a selection of works for perusal, for consultation, and for reference, under each of the three courses of readings and examinations which he proposes in his plan. His own residence, at different periods in his life, in three of the four quarters of the globe, his experience of men and things, and his own acquisitions, give him eminent qualifications for the work which he has undertaken. He has the entire confidence and esteem of those who share his acquaintance. We ask attention to his proposals, believing that the service which he offers will be appreciated by many parents.

CAMBRIDGE THEOLOGICAL SCHOOL.

Thirteen students have joined the Junior Class in the Theological School at Cambridge, and possibly this number may be increased in the course of the year. We find it to be generally taken for granted that the expenses of education in this institution are very great, more so than those of any other Theological Seminary in the country, and exceeding those for preparation in either of the other learned professions. We think this prevailing impression is exaggerated. Doubtless, the expenses of living in Cambridge, from its contiguity to the city, are great; but the tuition fees of the Theological School are less than those of the Law, or the Medical Schools, and beneficiary funds are enjoyed exclusively by the first. The advantages of a preparation for the ministry here, over a course of study in the dwelling of a pastor, offer inducements to those who can possibly avail themselves of them, to seek them. For especial cases of necessity, some extraordinary provision may be made. We are at liberty to say that no young man, whose heart and mind fit him for usefulness in the Christian Ministry, need look to Cambridge in vain, even if he lack all else. We hope that the agent appointed to visit our parishes for Missionary and other purposes, will be successful in discovering those who long for the opportunities which the Theological School at Cambridge affords and in facilitating their access to them.

THE FIRST CONGREGATIONAL CHURCH IN SOMERVILLE.

The town of Somerville, as some of our readers may need to be informed, is the country portion of the former town of Charlestown, being a narrow strip of land running up between Cambridge and Medford. It contains some of the most beautiful and elevated summits in the neighborhood of Boston, the views from them embracing a wide panorama of land and water, and combining many striking objects. The astonishing increase of population and business in Boston, has, within a short period, greatly enhanced the value of the adjoining territory, and changed wide fields and commons into villages. From one to two hundred fine dwelling houses have been erected in Somerville within a year. Its hills are now coursed by new streets, and divided into house-lots, though at the foot of one of them, a tract of land, called Polley's Swamp, still covered with stunted brush, has never been cleared since the settlement of the country, but remains in the same state in which our ancestors found it. When the new town was set off, Somerville presented the strange spectacle for New England, of a thriving town without any place of worship in its whole circuit. Its inhabitants had long been accustomed to frequent the churches in Charlestown, Cambridge, Medford, Lechmere Point, Cambridgeport and West Cambridge. A few months since, those of the inhabitants who felt disposed to the measure, were invited to assemble in the hall of an engine house—the only place that could be found, and that a very inconvenient one—for worship on each successive Sunday, preparatory to the formation of a Society, and the erection of a Church. The Rev. Mr. Hodges, of Cambridge, very kindly consented to give his gratuitous services, for a period sufficient to ensure the trial of the measure, and has continued, with occasional aid, to do so, until the measure is no longer doubtful. A Sunday School was likewise gathered under the superintendence of Mr. Mc'Intire, of the Cambridge Theological School, which has likewise contributed largely to secure the desirable result. A sufficient number of persons expressed their desire to form a Society, and in the early part of July, the necessary steps were taken to realise their wishes. Half an acre of ground on Spring Hill, one of the most beautiful summits, and occupying nearly the geographical centre of the town, was given freely by a resident, and the stone for the foundation and basement was likewise given by Mr George S. Adams, of Charlestown. A sufficient sum of money was subscribed to ensure the erection of the edifice without that species of pious fraud called a *Church-debt*, and then a plan was furnished by Mr. Bond, Architect, in Boston. The plan, which will be strictly followed, is tasteful and highly beautiful, and the spire will be an appropriate landmark over a great distance. The foundation and basement are now nearly completed, and, probably, in another week the frame will be raised.

JACOB SMITH, ESQ.

The following letter, to publish which a reluctant consent has been obtained, was written by a daughter of the late lamented Jacob Smith, of Duxbury. The friends, to whom it is addressed, thinking that it fully answers the purpose, which they had in view, unite with others in requesting its insertion in the Register.

For the Register.

Messrs ——:—Sirs, At your request, I have formed the intention of penning a few lines, giving you some hints in relation to the prominent traits in my father's character, when, on listening to the remarks made by Rev. Mr. —— at his funeral, I found he had almost entirely anticipated me in what I would say, and superceded the necessity of my saying any thing. I heartily respond to all he said on that occasion. The remark he made in relation to his '*outside* being his *worseside*' forcibly struck my mind, and I rejoiced that he had lived long enough to evince to the world that this was the fact. Beneath a rough exterior, glowed as warm a heart as ever beat in the breast of man. To a superficial observer, he would appear only as the rough, unpolished diamond in its natural state; but the nice observer of human character, would detect a mine of wealth hidden beneath the surface, which needed only the hand of the skilful artist to draw out and polish, to render it a jewel of no ordinary value.—To a harsh, and to some a forbidding external appearance, were added the kindest and tenderest feelings of which the human heart is susceptible. Why, I remember, when a little child, seeing my father spend a whole morning, building a platform around the trunk of a tree, under my window, whereon a little robin had built her nest, to protect it from a cat, who was eyeing it from the ground with a wistful eye. Ah, and it taught me a lesson of kindness and love to animals, which will live in my memory, when lessons, learned from books, shall be lost in oblivion. Oh! how many such lessons, and others more valuable, has my dear father taught me, not only by precept, but example.

Of my father's intellectual character I would say a word or two. He possessed *naturally* a mind of no common order, and had he been permitted to tread the halls of science and learning, he would, doubtless, have shone as a scholar. He possessed great originality of thought, and his mind sought affinity with books and authors of superior mental character. This I know, from having been the one, selected for many years to read to him; and I have to thank my father for many lessons of wisdom, learned in this way. He has always taken much interest in reading speeches made by master minds in Congress. I remember now particularly, the speech made by Mr. Hayne, of S. C., about 12 or 14 years ago, and the reply by Mr. Webster, which interested him much. When he read Hayne's speech, though it was in opposition to his political views, yet he appreciated its intellectual character, and exclaimed on reading it, 'that is complete. What *can* Webster say, and how *can* he answer it?' When the next paper arrived, he eagerly seized it, found Webster's reply, and called me to read it to him; and I think I never saw him manifest more enthusiasm than on that occasion. He could hardly find words to express his admiration of the talent and ability with which Webster met his opponent. From books he gathered much that was interesting, which he considered valuable; but the great *book of nature* was his text-book, from which he stored his own mind, and imparted much useful knowledge to his children.

Of his moral character, I need not speak to those that knew him, but I wish to add my testimony to his high moral worth. I never knew my father to do a mean or immoral act, and nothing so soon excited his indignation and contempt, as a mean, dishonest or hypocritical action in another. If he erred, it was in being too severe on persons thus acting. Of his charities, Mr. —— spoke truly, when he said, 'he wished not his left hand to know what his right hand did.' When my father gave me anything, I seldom thanked him in words, for he did not like it, and was better pleased to have us say nothing; and so with all to whom his charities were extended. Could all the sons and daughters of poverty and affliction, all the widows and fatherless, to whom he has lent a helping hand, speak, he would need no other Biographer. While I write, I feel that if he were conscious of what I am doing, he would say *forbear*; but I owe it to his paternal love and care, to cherish the memory of all his virtues. He was a man of the best feelings, but he always acted as if he was ashamed to have it known; and many a time have I seen him strive to repress emotions, which would have done honor to any heart.

Of my father's domestic character, I am fearful of saying too much, for my father was my *idol*; and, thanks be to God, I do not remember an instance in which I ever wilfully disobeyed him. His word was the law of his children, from which there was no appeal; and even since I was married, and left his roof I have never engaged in any thing, without asking myself, involuntarily, how would father like this? To this trait of absolute authority, were added those of a tender regard for our welfare, and an affectionate interest in all that concerned us, which commanded our respect and love. Oh! he has been to us all, the best of fathers. To no one, but those intimately acquainted with the peculiarities of his domestic relations, can all his prudence, decision, and good management ever be known. Few men could like him have managed, to preserve the respect and love of all his family in like circumstances. He was all that a kind husband and affectionate father could be, and we shall all have occasion to bless his memory as long as we live; and if his friends and associates have experienced a great loss, how much more they of his household! Of my father's religious character, I think I can say with confidence, he was a man of deep religious feeling. True, he borrowed not his religion from Theological seminaries, or his creed from any peculiar sect. He thought little of out ward forms and ceremonies, but there was ever an abiding sense of accountability to God, and a desire to follow out in his life, all the great leading doctrines of the gospel. I confess that when sent for to visit his sick, and as it has since proved to be, his dying bed, I had distressing doubts as to his having made his peace with God. I feared his dependence would be placed on his own good works, rather than on the Savior of lost men; but when I saw him many times in a day, apparently engaged in prayer, when I heard him in the intervals of pain and exhaustion, calling upon his Savior, and when on being questioned, as to whether he was ready to die, and whether he was happy in view of death, his answer was invariably, yes, I was comforted with the belief that when he left this clayey tenement, he would have a house not made with hands, eternal in the heavens. I have thus spoken my opinion of some points in my father's character. I have written only for your eyes. I wish this distinctly understood. It remains for you to speak of his business talents and deportment, of his efforts and labors in the Temperance reformation, &c. &c. If I have written any thing that will serve as a *hint* to you in preparing an obituary notice, my purpose is accomplished: and now in conclusion, respected Sirs, permit me to express to you both, the grateful sense we all have of your friendship and kindness for our dear departed parent.—May God bless you abundantly, and return your kindness into your own bosom: and when like him you are called to pass through the dark valley of the shadow of death, may He be your support and stay; and may we all be prepared, through riches of free grace in Christ Jesus, for an abundant entrance into that kingdom, where parting words are never heard, and sorrow and sickness can never come.

Respectfully Your's, C. S. H.

For the Register.

COLONIZATION. NO. V.

Messrs. Editors,—Presuming, from the manner in which your correspondent S. concludes his last communication, that his reply to my last article is completed, I resume my pen for a few comments, both upon the style and the substance of that reply. The greater part, however, of what I have brought forward in favor of the Society, remains entirely untouched. Of the ten facts in its favor, with which my last article ended, he has attempted to answer only one, saying that he has not time to discuss the rest. Many of my arguments, too, on the main subject of discussion, remain untouched by any attempt at refutation. Of what has been brought forward against the Society, I shall now take notice, thus closing, probably, my communications on the subject.

In reply to my assertion that the prejudice in the minds of the colored people against the Society arose mainly from their deference to the opinion of a great leader, S. informs us that the earliest public expression of opinion against Colonization by that class of persons, was made by a meeting in Richmond, Va., in 1817. I will quote the substance of the preamble and resolution passed at that meeting. Your correspondent will find them on page 63 of the second part of Garrison's Thoughts on Colonization. 'We perfectly agree with the Society, that it is not only proper, but would ultimately tend to the benefit and advantage of a great portion of our suffering fellow creatures to be colonized, but while we thus *express our approbation* of a measure *laudable in its purpose, and beneficial in its designs*, it may not be improper for us to say, that we prefer being colonized in the most remote corner of the land of our nativity, to being exiled to a foreign country.'—At the time that this language was used, it was still an open question, where the colony should be; everything was to be done, and it was obvious that great hardships must be encountered by the first adventurous settlers. Under these circumstances, the Richmond proceedings can scarcely be properly brought forward against the particular enterprise, while they bear valuable testimony to the general approbation felt by the colored people of the South for the principle of Colonization in general, and to their confidence in the motives of those who had established the Society.

I will refer your correspondent to the proceedings of another meeting, held in Monrovia, Sept. 29th, 1836, and expressing the sentiments of those who were best qualified to judge of the tree by its fruits. From their strong and unanimous expressions, I extract the following. 'I thank God,' said one, 'that he ever put it into the hearts of the Colonization Society to seek out this free soil, on which I have been so honored as to set my feet. I and my family were born in Charleston, S C. under the appellation of free people; but freedom I never knew, until, by the benevolence of the Colonization Society, we were conveyed to the shores of Africa. My language is too poor to express the gratitude I entertain for the Colonization Society.' Twenty-first Annual Report, page 9.

As to the Wilberforce settlement in Canada, I wish it all prosperity. It is no principle of mine, to oppose one benevolent enterprise, because I am engaged in another.

S. further urges that some eminent Colonizationists have not emancipated their slaves. I have pointed out the fact that others have done so. The address of the Managers in 1832, states the number at that time who had been manumitted for the purpose of Colonization, and had emigrated, at 613. By this time, I presume, it is doubled.

To prove his assertion, that the Society is the slanderer of the free colored people, S. makes four quotations, upon which he comments in the following manner. 'Mark the infernal grin of irony with which this Mephistopheles of prejudice taunts the free colored people for inhabiting the abodes of poverty,' &c. &c. Here I have a few words to say.

'Infernal grin!' 'Mephistopheles!' courteous language towards a Society composed of Christian ministers and others, for an avowedly philanthropic object! But our Savior has prepared us for such treatment. 'If they have called the master of the house Beelzebub, how much more shall they call them of his household!' Does S. remember how Christ replied to the injurious charge which he thus imitated? By a similar argument would we reply, 'How can Satan cast out Satan?' How can an institution, founded in the spirit of Satan, have already converted some hundreds of heathen to Christianity? How can a pro-slavery association have already been the means of liberating many hundreds of slaves?

As a specimen of the nature of the remaining statements in this passage, I select the last. 'He (the Colonizationist) has himself excluded them from every part of the church where he considers it reputable to sit.' The writer knows that the distinction of which he complains, existed long before Colonization was ever thought of. I can tell him, however, what I have seen Colonization do, and that even at the South. It has placed the colored man in the post of honor, and called upon him to address a gratified audience. With regard to schools, perhaps S. is not aware that the existence of the African School for Theological Education, under the care of the Synod of New York and New Jersey, is ascribed to Milis and Finley, the founders of the Colonization Society.

As to the extracts which excited such warm indignation on the part of your correspondent, he would, perhaps, have felt somewhat less, had he remembered that the persons referred to were not the colored inhabitants of Massachusetts alone: but the free colored people of the whole country. If he wishes to know the degree of comfort enjoyed by these, in some parts of our land, let him read Marvill H. Smith's letter, from Cypressville, Illinois, in the African Repository for July, 1842. I will but extract three lines, and those somewhat softened.—'Dragged from our beds at the hour of midnight, in presence of our children and wives, by a set of men alike lost to mercy, decency, and Christianity, and flogged till they are satisfied, before we know for what.' This, be it observed, is in the free State of Illinois. I presume, however, we shall be told, that the miscreants were Colonizationists! If, again, he wishes to know, to what moral degradation the nominally free are exposed in other sections, I refer him, with no demoniac sneer, but with a sigh for poor tempted human nature, to the condition of the Quadroon females in New Orleans; and I might, did the nature of the subject admit, refer to what I have myself known in another city of the far South. S. may be assured that the strong representations which Colonizationists sometimes make on these subjects, come from heavy hearts. There are evils which slavery has produced, that emancipation alone cannot cure, unless that emancipation be general. If it were general, the whole class becoming elevated in the social scale, no obstacle would remain to their moral advancement; but it is otherwise where a few colored people are made nominally free in the midst of a community of slaves.

I come now to the communication of S. in your last paper. In reference to his ascribing to the American Colonization Society certain alleged acts of the Maryland Society, he says, 'it is not worth while to discuss the point whether I made a mistake or not.' I agree with him.

But though the mistake has been pointed out, and thus in effect acknowledged, he persists in ascribing to the American Society a responsibility for the doings of another association, which is not one of its auxiliaries, which is under different patronages (being a State institution,) which has a separate colony and a different Governor. He must be hard driven to make out a case against the one Society, when he brings it to the bar for the faults of the other. But be it so. What, then, are the crimes of the Maryland Society? We ask, but we ask in vain. The evil deeds, it seems, are committed neither by one Society, nor by the other, but by the State of Maryland. It is asserted, however, that there is a 'hell-born league,' to use your correspondent's pleasing language, between this Society and the State; and in virtue of this league, the Society becomes responsible for all the Legislation of the State of Maryland on the subject of its colored population. What, then, are the sins of that State, which thus, by this process of double transmission become sins of the American Colonization Society? Has the State ever made a law by which a free colored person, not convicted of any crime, can be removed? It has not. It has made emigration the condition of emancipation, and, so far, I think its policy erroneous. It has passed laws to prevent free colored people coming into the State, and so has the free state of Ohio. Both, I think, have done wrong. But it has, at the same time, provided for the emancipation and removal of slaves brought into the State; and I am myself inclined to think liberty so great a blessing, that I reckon this rather among the good than the evil deeds of the State. The 'nefarious scheme' of the State is to make its colored people free, but under the condition of removal. I would fain see a still more liberal policy prevail; but I think this some advance upon the ultra-Southern system of hopeless slavery. But I deny, altogether, the responsibleness of the National Society for this State legislation.

Your correspondent recommends to me to study the African Repository. With all proper gratitude, I receive the condescending advice.

He concludes his article by charging on Colonization all the oppressive laws passed by the Southern States,—laws for which the Society is just as much responsible, as it is for the colored people occupying distinct seats from others in our northern churches. It is universally known at the South that most of these laws were passed in consequence of what was called 'the abolition excitement;' and they are most severe in those States in which Colonization is regarded with disfavor. In 1835, or the year following, if I recollect right, the Rev. Mr. Pinney, afterwards Governor of Liberia, narrowly escaped being mobbed in South Carolina, for a favorable reference to Colonization in a Missionary sermon. Yet Colonization is made responsible for the laws of South Carolina!

With thanks for the use of your columns, I take my leave. S. O. B.

THE COARSE AND VULGAR LANGUAGE OF CONTROVERSY.

We were glad to receive, and we insert with pleasure, the following communication reflecting upon the harsh language in which the discussions between those who respectively favor *Abolitionism* and *Colonization* are often pursued. Our correspondent has doubtless long before this observed that Providence has been pleased to allow the sin of Slavery to be the occasion for calling out the extraordinary riches of the English language in words of reproach, sarcasm and vulgarity. We hope that those who are concerned in this matter will take notice of the calm spirit in which they are rebuked by our correspondent.

For the Register.

Messrs. Editors:—I wish to draw your attention to the following passage in the last Register, page 3.

'Mark the infernal grin of irony with which this Mephistopheles of prejudice taunts the free colored people for inhabiting the abodes of poverty—though he knows the feelings he has fostered have kept them there; for not frequenting the society of the honest and repectable, though he has taught such people to repel the acquaintance of their colored brethren: and for not sending their children to schools, though he has himself shut the doors against them. Mark the grim sanctimony of his face, as he abuses them for not visiting the sanctuaries which are open to all; though he has himself excluded them from every part of the church where he considers it reputable to sit.'

I suppose all this means nothing more, than that the antagonist is not a member of the Abolition Society.

I wish to ask you, Gentlemen, if this is a proper style for controversy in the Christian Register? I am entirely unconnected with the Colonization Society. I had not read the articles respecting it in the former number Nos. of the Register, because I think I sufficiently understand the plans and motives of its supporters. It seems to have had hitherto, considerable success, and to have opened a road for the spread of civilization in Africa, and it is so far likely to aid in the extinction of the accursed slave trade. It has been approved and supported by many of the best men in our country.

But I have nothing to do with the defence of the Colonization Society, or with its present advocate. My business is with this style of writing—a style, which I do not remember to have seen treated of either by Blair or Campbell; but which may I think be characterized by an epithet, rather vulgar, but expressive, as the *Blackguard style*.

We are to have, it seems, a series of articles, ornamented with similar flowers of rhetoric, and in a similar taste; as this is entitled No. 1.

I cannot, but regret, Messrs. Editors, that you allow this vexed question to become so prominent in your paper. But of this, you are the proper judges. The Christian Register I have, for many years, welcomed into my house with much satisfaction. It has been habitually read by myself, and also by a considerable number of young people, I think, with much advantage. But I cannot think that this mode of writing contributes to promote good feelings or a good taste. I do not wish that my young folks should become violent abolitionists or anti-abolitionists, nor suppose, that good measures are to be defended, or opponents refuted, by bitter reproaches or hard names.

I shall therefore take the liberty of locking up my Christian Registers, when received, for a few weeks, until this exciting question, and the passions to which gives rise, shall in some degree have passed away; and until the moderate and gentlemanly style, by which your paper has been distinguished, shall have resumed its usual course.

I remain gentleman,
With great respect,
Yonr obedient servant, A. B.

CORRESPONDENCE.

For the Register.

Messrs. Editors:—Will you permit me, through your columns, to make a brief statement in regard to a subject of interest, the erection of a house of worship in one of the small towns of the West? The place to which I refer is Carmelton, Perry County, Indiana. This village is situated on the banks of the Ohio, one hundred and twenty miles below Louisville, and is the location of a very extensive field of valuable coal. The business of mining has brought many families into the place, though the village is yet small. There are probably in the town itself and in the neighborhood from one hundred and fifty to two hundred families. This population has no house for public Christian worship. Religious meetings are frequently held, but in a school-house of very limited capacity. No minister is yet settled in the place, though it is occasionally visited by preachers of the Baptist and Methodist denominations.

Within the past two years the miners have come into the possession of Mr. James Boyd of Boston. He feels deeply interested in the moral and religious welfare of the inhabitants, and desires to have religious services regularly held. Within a few months at his solicitation, Mr. Farmer, who is employed as a missionary at Louisville, has visited Carmelton and preached several times and with decided success. The school-house was filled to overflowing and many persons were unable to obtain admission. The people gave him a warm reception and listened with deep interest to his words. Mr. Boyd is very desirous that a comfortable house of worship may be built, and has offered to give a lot of land for the purpose. A neat building can be erected at a comparatively small expense, say one thousand dollars.

It is not wished by Mr. Boyd, or others, interested in this matter, to build a sectarian church, but one consecrated to liberal, charitable Christianity; emphatically a *free* church, one that shall be open to ministers of other denominations as well as those of our own.

I have taken the liberty of presenting this statement to the readers of your paper, because I believe that the object proposed is one of a truly missionary character. Let the church be erected, and a religious home will be given to many persons, who will visit it on the Sabbath, and at other times, with happiness and heart-felt gratitude. No striking results may be anticipated, but solid good can be effected.

With respect, your friend,
John H. Heywood.

NEW PUBLICATIONS.

Remarks on the Seventh Annual Report of the Hon. Horace Mann, Secretary of the Massachusetts Board of Education. Boston: Charles C. Little & James Brown. 1844.

This is a pamphlet of nearly one hundred and fifty pages, prepared by a Committee of the 'Association of Masters of the Boston Public Schools,' and is now published by that body with a brief prefatory notice signed by nearly all the Masters of the Boston Grammar and writing Schools. It is manifest that upon important points, connected with the modes of elementary instruction and the right conduct and discipline of our public Schools, there is a sincere difference of opinion between the Secretary of the Board of Education and the Masters, who have approved of and subscribed to the contents of this pamphlet; but this difference of opinion and a simple desire to vindicate and uphold the views which they entertain upon the right use of text books, the best method of teaching children to read, school discipline, &c., does not appear to have been the sole reason of its publication. This might have been done, and done with better success and in a more dignified manner, without personalities, insinuations, or ridicule. We are entirely ignorant of the history of this pamphlet; we do not know the name of the writer of any one of the four different papers of which it seems to be composed; we give utterance simply to the impression made upon us by its perusal, when we say that wounded personal feeling seems to have mingled pretty largely with the motives which led to its preparation. From several passages and from the general tone of the pamphlet, it is evident that the Masters of the Boston Schools feel themselves aggrieved by Mr. Mann. They charge him with ignorance in respect to their Schools. They contend that he has not made himself acquainted with their actual condition and with the operation and results of the modes of teaching and discipline that are pursued in them, and has therefore unjustly and ungenerously included them under his unfavorable comparisons and general condemnation. We are not surprised at this exhibition of sensitiveness on the part of a body of men, most of whom have been devoting the flower of their strength and the best years of their lives to 'the thankless task of public instruction;' we only hope there is not so much ground for it as they imagine. We were formerly officially connected for several years with the Boston Grammar and writing Schools. Most of the Masters are known to us personally—and, in common with our fellow citizens generally, we hold them in high respect and grateful consideration for the unwearied fidelity, singular ability and eminent success with which they have discharged an arduous and difficult office. We believe Mr. Mann himself would subscribe to this sentiment; at least we do not perceive that he has said anything that would distinctly preclude his subscribing to it. It has been our custom to read the Common School Journal, and Mr. Mann's Reports with interest and care. We have regretted that in these documents more distinct and favorable notice has not been taken of the Boston Schools, both in justice to the wisdom, experience and fidelity of the Masters and for the sake of the good that might be done to other Schools by the exhibition of the condition and operation of these. We have never supposed, however, that Mr. Mann intended to include these Schools in his general condemnatory statements respecting the condition of public instruction throughout the Commonwealth. We suspect that he would give, as a reason for his not having paid more attention to the County of Suffolk in his official capacity, that his supervision and influence were comparatively not needed here; and that through their own able and experienced Masters, and the intelligent School Committee of the city, the Boston Schools were sufficient unto themselves. He ought perhaps on some occasions, to have made a distinct exception in their favor. Here, as in some other cases, he might well have guarded and qualified his statements somewhat; but our respect for his justice and judgment inclines us to believe that he did not intend to include the Boston Schools among the dormitories of which he speaks, or to say of the system of Public Instruction in Boston, that it was under 'a sleepy supervision.'

We do not undertake to defend Mr. Mann; he can do that for himself. In the matter of teaching children to read by words, before learning the alphabet, and in some other points our opinions do not coincide with his; but as the Secretary of the Board of Education we cherish a grateful respect for him as a most valuable servant. Upon the great subject of Public Instruction he seems to us to entertain just, elevated, enlarged and far-reaching views; and by his zeal and labors in its behalf, we believe that he has done and is doing great good to the cause of public education, not simply in this state, but throughout the land. We should be sorry, therefore, to see springing up, and prevailing to any extent, a want of confidence, mutual respect and kindness between him and the teachers of the public Schools of the Commonwealth, that might become an obstacle in the way of his usefulness. So far, therefore, as there was any occasion for the aggrieved feeling manifested in the pamphlet, we regret it; and if the feeling has gone beyond the occasion, and led to personalities and insinuations unworthy of men engaged in a good and holy work, it is yet more to be regretted.

Independently of these personal matters contained in it, we have read this pamphlet with great interest and satisfaction. The papers on 'modes of teaching children to read,' on 'school discipline,' the 'use of text books,' are written with great ability and seem to us conclusive in support of the views and principles advocated.

Messrs Bartlett & Welford of New York have lately published a book of Illustrations which will be of great interest to those who have perused the recent works upon Mexico and Central America. The remains of the structures of human hands in those countries are of a kind which it is very difficult to describe, and more difficult still to conceive of by the imagination when reading a printed page. Illustrations are needed, and these must be of a character appropriate to the nature of the remains, admitting of great depth of shading, and exhibiting the effect of decay upon the monu-

ments together with the natural scenery which surrounds them. The book published in royal folio size by Messrs. Bartlett & Welford, is entitled, 'Views of Ancient Monuments in Central America, Chiapas and Yucatan, by F. Catherwood, Architect,' and is dedicated to John L. Stephens, Esq. It is executed in the highest style of art, and is a great credit to that art in this country. Several pages of Preliminary Description introduce the plates, and afford information necessary to the appreciation of them, and besides this, each Plate is preceded by letter press illustrations. The work contains a finely executed and accurate Map of the country described, and Twenty-Five large and magnificent Engravings. The latter are richly colored, and as they combine natural scenes, foliage, costumes, &c., with the Monuments, and are executed on stone, they are most perfectly adapted to give a just impression to the eye. This splendid work may be seen at the store of the Publishing Agents in Boston, Messrs. Saxton & Peirce, where it is for sale.

The same Publishers in this city have received the Twenty-Sixth Number of Wiley & Putnam's reprint of Patrick, Lowth, Arnald, Whitby & Lowman's Critical Commentary and Paraphrase on the Old and New Testament, a work to which we have often called attention, as of the highest value to Theological Students, to Ministers, Sunday School Teachers and others. The Commentary now reaches to Psalm Forty-Sixth.

Also the Ninth Number of the Illuminated Bible published by the Harpers, which well sustains the high character with which it was commenced.

Consolatory views of Death; addressed to a friend under bereavement; to which are added some Prayers in Affliction. By Henry Colman. 18mo. A. D. Phelps. Boston.

This little book contains much good truth, presented in a simple and beautiful form. While the author acknowledges with a just and becoming humility the difficulties of his subject, he is at the same time able to pour much light, and to establish much that is comforting. He shows conclusively that the faithful student of Nature and of the Gospel will find no reason for despair.

For the Register.

SUNDAY SCHOOL ANNIVERSARY.

A Sunday School Anniversary Celebration of the children belonging to the Rev. Mr. Whitman's Society, in this town, took place on Tuesday, the 10th instant. The pupils, with their teachers, parents, pastor and friends, assembled at the church at one o'clock P. M., where they were addressed by the Rev. Mr. Waterston, of Boston. We had heard much of this gentlemen's performances on similar occasions, and expectation, to be sure, was not a little excited. But we found indeed that not half had been told of his peculiar, and we may truly say, wonderful power to draw and rivet the attention of the youthful mind. His language was most suitably adapted to their juvenile capacities; his illustrations were familiar, easily understood, appropriate and beautiful. While he reasoned on the surrounding beauties of the blooming and living earth, and the glories of the heavens above, alluding also to the music of the gentle breezes and the songs of the feathered tribes, and led the tender thoughts 'from nature up to nature's God,' powerfully enforcing the principles of love and gratitude to the great Giver of all rational enjoyment, every eye was fixed upon the speaker, and sparkled with delight: every ear, too, was intent to catch the smallest lisp of utterance. His occasional anecdotes were so well suited to their little minds, that they could, at once, see their adaptation, exhibiting, in their countenances, the highest degree of satisfaction. It was, in fact, an aim to do good, and could not fail of its purpose; for it was altogether *ad rem*. How seldom is it that we have the pleasure of witnessing such a performance! Speakers, to be sure, we have; but, alas! how devoid of that all-important talent of clothing the thoughts in a proper dress, so as to attract the infant understanding! Earnestly, and most feelingly, they will hold forth; but the little comprehension is all in darkness, and nothing is remembered but 'words, words, words!'

To the teachers, he made a most strenuous and urgent appeal, enjoining upon them, in strong and forcible language, to suffer no neglect of duty; but to be faithful to their tender and interesting charge; to be faithful to themselves, and, what was eminently their duty, and certainly must be a pleasure to be faithful to their pastor. To them would he look, at all times, with confidence and with reliance, as his helpers and special friends, in his mighty responsibilities. Amidst his labors, cares and anxieties, their friendship, their kindness and ready attention would do much to cheer his spirits, and render essential relief; softening many a pang, and lightening many a burden.

The parents, ay, the parents! These were, by no means, passed over by the powerful and pathetic orator. Here were their little ones, an angel throng, assembled for innocent regalement, and about to move on together to the festal grove, the tabernacle and temple of nature, with walls of the forest pine, and the heavens for its canopy! Can it be that their parents are uninterested? O, of what avail are the labors of the teacher, and the prayers and addresses, and the visits of the minister, when the parent seems to care for none of these things? This old, time-worn, and weather-beaten church, how venerable its appearance! We are awe-struck! We love to look round upon its deep galleries, and massy beams, and are led to say, 'sure, 'tis none other than the 'gate of Heaven.' Here we remember to have seen worshipping, many a grey-headed father, who has now gone down to the silent tomb; and here, too, year after year, have these hallowed walls re-echoed with the high praises of Jehovah! What need of temples of granite and pulpits of marble?—Here the soul can be elevated in the purest devotion, and we may well say, 'lo, God is here!' Weekly we come up hither, with our families and our little ones, and engage in the solemnities of worship.

But some have said, and, perhaps there are those here who will say, that prayer and devotion are not necessary, and, of course, they live in constant neglect of the same. What! prayer and religion not necessary, when crime is so prevalent! No need of prayer for deliverance from temptation in such an age as this! No need of religion and prayer for the safety of your little ones, when the spoiler is abroad; when deception is practising its thousand tricks, and the vile incendiary is firing your buildings; when guilt stalks at noonday, and mischief is on your right and on your left! O, my friends, parents of these dear ones on whose behalf we are assembled, I wish I could fully impress you with a sense of the importance of religiously educating your children. Fail not to assemble round the family altar in daily devotion, and there, in your own, plain unlabored style of language, ask forgiveness of your sins, and give thanks to God for mercies received. O, my whole heart is engaged in this cause, that your offspring may be reared up fit for Heaven and eternity. I feel more than I can utter, and must close with the hope that my visit may be the means of the most happy and Heavenly results.

I have given you some of Mr. Waterston's most excellent thoughts and remarks; but I pretend not to use his exact language. His address, I should think, was fully an hour and a half in length; so that here is, comparatively, but a small portion of it. From the church the whole moved in procession, under the escort of a band of music, to a place of entertainment in a fine grove easterly. Here they partook of refreshments, innocent amusement, &c.; and, in due time, each one returned home, highly gratified with the reflection that the day had been spent so much to the benefit of man and the glory of God. B. B.

East Bridgewater, September 1844.

WORCESTER COUNTY AUXILIARY BIBLE SOCIETY.

The Treasurer acknowledges the receipt of donations:

From Wor. North B. Society, Benjamin Hawkes Esq., Treasurer, collected in Phillipston,	$ 17,30
From South Royalston,	14,17
From Cong. Society, Holden, by Rev. Mr. Paine,	22,35
From Cong. Society, Oxford, by Rev. Mr. Bardwell,	40,000
From Bible Society, in Sutton, Cong. Society, by Wm. C Capen Treasurer,	9,82
From Calvinist Society, Worcester, by Rev. Mr. Sweetser,	58,12
From Hon. D. Waldo, Worcester, by Rev. Mr. Sweetser,	100,00
From Miss E. and S. Waldo, " "	100,00
From Mrs. E. Salisbury, " "	100,00
	$ 461,76

Worcester, Sept. 18, 1844.

Resolutions passed at a meeting of the Plymouth and Bay association of ministers, held at Cohasset, Sept, 4, 1844.

Resolved, that this association approve of the efforts that are being made to promote and extend the missionary spirit among the Professors of the Unitarian faith.

Resolved, that we commend the plan for this purpose, proposed by the 'Society for the promotion of domestic Missions and other purposes,' and that we are ready to co-operate with them and their agent, to carry into effect the objects contemplated.

J. MOORE, Scribe.

To a Correspondent. The Poetical Communication entitled, 'Summer Thoughts,' which H. J. W. refers to has not met our eye at any time.

Betting on Elections. This injurious and vile practice has become very common, of late years. It is not confined to either political party.—The very nature of the bargain implies the engagement of members of both parties in every instance of its practice. It is engaged in, often, by ardent young men through mere thoughtlessness. It is to be attributed, in most cases, we would hope, rather to inconsideration than to destitution of principle. The mildest thing that can be said of it is, that it is very *unpatriotic*. Its tendency always is to pervert and corrupt the public sentiment and practice, in regard to elections and to bring about results different from what would have been produced by the unbiassed, intelligent and honest sentiment of the community. It probably does more than any other means to elevate unprincipled and reckless men to office and power; and hence to endanger the principles and interests of true freedom and popular rights. Why is not this danger better understood and guarded against by the intelligent and patriotic of both parties? Why is it not more frowned upon by all well-principled conductors of the press? Do not respectable newspapers often publish accounts of political bets, without a single frown or word of rebuke? Is it worthy of the rank they claim and the moral reputation they would sustain to do so?

The Protestant Herald, of Kentucky, (we know not the party politics of the paper—if it have any,) says that 'a single individual in an adjoining county has won the sum of thirteen thousand dollars in a late election.'

'Orthodoxy and New Haven Notions.' What are 'New Haven notions?' The expressions are not ours. We take them from the 'Watchman of the South,' a religious newspaper published at Richmond, Va. It stood in a paragraph giving an account of the recent inauguration of Rev. Dr. Hooker, as Professor in the Theological Institute of Connecticut, at East Windsor. The writer says:—

'We wish well to this school of Theology. It is a bulwark of orthodoxy against New Haven notions.'

Medical Service in China. The following statement is from papers by a late arrival.

Kwan Taon, a young Chinese medical student, who has been instructed by Dr. Parker, the American Missionary at Canton, has operated successfully for cataracts upon between twenty and thirty persons. He extirpated a tumor from a woman's shoulder weighing one and a half pounds, and the patient was discharged in ten days. This young man is said to be desirous of promoting the knowledge of foreign surgery and medicine in the empire. Between July, 1843, and January, 1844, there were received at Dr. Parker's hospital at Canton, 2109 patients. Many of the cases have been of great interest. The Imperial High Commissioner, Ke Yink, has also sought relief at the institution, and having obtained it, manifested great satisfaction. He sent some presents to Dr. Parker, one of which bore the following tabular inscription:

'Under your skilful hand, from the
winter of disease the spring
of health returns.'
'And with longevity you bless mankind.'

The influential Chinese are evidently advancing in liberality of views. They cannot resist the impression foreign educated men are making upon themselves and others. Some of them have already confessed their past error in rejecting the counsel of judicious foreigners.

Hartford Insane Retreat. The report for 1844 exhibits the flourishing condition of the Institution. The number of patients during the past year was 179. Eighty-six of these have been discharged, of whom 44 restored to sanity. The general health of the patients has been good. The domestic arrangements of the Institution, the treatment of the patients, the conducting of their amusement, and the various means which are adopted to render their residence in the Institution not only profitable, but pleasant are spoken of in the highest terms of praise.

FOREIGN INTELLIGENCE.

ARRIVAL OF THE BRITANNIA.

On Tuesday morning early this steamship arrived from Liverpool, whence she sailed on the fourth instant.

The cotton trade is depressed but business in other respects was lively. The queen and the baby are well.

Rumors have prevailed, during the last few days that the Queen is about to visit Ireland, and that, to give eclat to the visit, her Majesty's intention is to release O'Connell and the rest of the State prisoners.

The prospect of a rupture between England and France is more apparent since the news of the attack upon Mogadore. The British Government has made up its mind, it is said, that the French shall respect, inviolate, the integrity of the Emperor's dominions. The permanent occupation of any part of Morocco will be the signal for the commencement of hostilities between the two great powers.

The latest accounts from Egypt state that Mehemet Ali had abandoned the intention of resigning power. His absence lasted but four days, and he had returned to Alexandria to carry on the government as usual.

The Paris papers, in speaking of the seizure of the port of Mogador, seem to look upon it much more as a triumph over England than as a subject of congratulation as a great national event.

The French press continues to make the most of the points of difference between France and England; beginning, however, to admit that at Tahiti there may have been faults on both sides.

The battle of Islay—so termed by Marshal Bugeaud—appears to have been a very brilliant affair. The Moors fought bravely, but the coolness and skill of the French were more than a match for the superior numbers and undisciplined valor of their opponents.

It was reported in Paris on the 27th ult., that Marshal Soult was to resign the office of Minister of War but that he had consented to remain as President of the Council without a portfolio. General Scneider was mentioned as likely to be appointed Minister of War.

The Prince de Joinville will, it is said, be promoted to the rank of Vice Admiral on his return from the expedition against Morocco.

The Times states positively that Louis Philippe will not visit England this year.

The Royal Naval school at New Cross, London, was opened on the 19th ult., for the reception of 250 boys.

Naples. Latest accounts from Naples state that Vesuvius was in an unusual state of eruption, and several slight shocks of an earthquake had been felt in the south of Italy.

The Paris papers announce that the order for the dissolution of the convent of Carmelite nuns had been carried into effect by the prefect of the Correge.

The Journal des Debats states that the troops of the garrison at Madrid are kept constantly under arms, and that several more executions are about to take place.

Minilli, a rich landed proprietor of Bologna, has been condemned to the galleys for ten years, for having given asylum to Virensi, a political refugee. The latter has since been tried and shot.

The French have on the coast of Barbary eight ships of the line, besides frigates and steamers in abundance.

Great animation prevails in the English dockyards and orders have been issued by the Admiralty to fit out all the ships of the line capable of immediate service.

Several more persons connected with the late descent upon the coast of Calabria, have been shot by order of the Neapolitan goverment.

A violent quarrel recently took place at Antwerp, between the military and some of the inhabitants. Before the combatants could be separated, several were wounded on both sides.

A great fire had occurred at Old Constantinow, in Russia, which destroyed 350 houses and six synagogues. No less than six Jews lost their lives.

The number of passengers between France and England is more than double what it was three years ago.

On the evening of the 19th of July there was a tremendous fire in the town of Beglis Bay, on the Bosphorus. Besides numerous other buildings, houses, and shops, about fifty splendid mansions, the residences of persons of distinction, were reduced to ashes.

A general recruiting is ordered in Russia. The western provinces are to furnish five men for every thousand of the population.

O'Connell—the Writ of Error. The British House of Lords met on the 2d inst for the purpose of hearing the decision on the case of O'Connell and the other state prisoners. As every body expected, the English Judges have affirmed the decision of the Irish Court of the Queen's Bench. The Lord Chief Justice, who read an elaborate paper, stated in substance that all the English Judges agreed in pronouncing two of the counts in the "monster indictment" bad, and four of them unsupportable in law, nethertheless, with two exceptions, the Judges were of opinion that the punishment, founded upon the bad as well as the good counts, was valied in law and ought to stand.

Occupation of Mogador by the French. The *Messenger* of Monday evening publishes the following copy of another telegraphic despatch received by the French Government:—

"*Mogador, the 17th.*

The Prince of Joinville to the Minister of the Marine.

On the 15th we attacked Mogador.

After having reduced to ruins (cerase) the town and its batteries, we took possession of the island and of the port.

Seventy men, of whom seven are officers, were killed and wounded. I am employed in esablishing the garrison of the island. I have placed the port in a state of blockade.

Conformable to copy.

The Vice Admiral Peer of Marine and Colonies.
BARON DC MACKAU."

At Tortini's, immediately after the publication of the above telegraphic despatch, the print of the French Three per Cents, fell to 80f 55c., the price at the close of the Bourse having been 80f. 70c.

The following beautiful and truly orthodox sentiment was handed us by our friend D. S., of Oxford, Me., who copied it from the 'Waldo Signal.' Let every reader impress it upon the tablet of his heart.

Praying and Living. 'Ever labor to live suitable to thy prayers. It is to no purpose to begin the day with God, and then spend it with the devil; to be a saint in the morning in thy closet, and then a sinner all day in the world. Having prayed against sin, be sure thou watch against it, avoiding the occasions and temptations thereto; for otherwise thou wilt fall before it. Having prayed for holiness of life, labor to live holily. Having prayed for humility, labor to walk humbly. Having prayed for sobriety and temperance, labor to live soberly and temperately. Having prayed in the spirit, labor to walk in the spirit. Ever bear in mind that to pray for one thing and live for another, is a contradiction and an impiety. The whole course of thy life should savor of thy prayers. He who hath all his religion in his prayers hath no religion at all.'

The Methodists. From the minutes of the Annual Conferences of the Methodist Episcopal Church for the year 1843—44, just published, it appears that the nett increase of members during the year was 102,831. This, added to the increase of the previous year—namely, 154,624—makes the unprecedented increase of 257,455 in the short period of two years; and the whole number of the Methodist Episcopal Church 1,171,356. The number of the traveling preachers, or regular clergy, is 4,282; of the superannuated, or worn out traveling preachers, 339; and that of the local preachers, 8,087. Total number of preachers, 12,708. In other words, the number of Methodist preachers in the United States and Texas exceeds that of the standing army of the United States.

Portrait of Rev. F. W. P. Greenwood. We have received from the publisher, a beautifully engraved likeness of the late Rev. Mr. Greenwood, copied from a portrait painted by J. H. Hayward in the year 1837. Mr. William Rowland, at the Athenæum Gallery, is the agent for its sale, of whom copies may be had at the subscription price. It is considered as a superior engraving, as well as a first rate likeness.

LIFE INSURANCE.

"One would be apt to think that in this country the insurance of lives would be the most common of all transactions. The enterprising character of our people brings them into so many dangers, and those dangers are so ill provided against: so many of us are blown up and scalded to death by the explosion of steam engines; so many crushed by the collision of railway cars; so many wrecked on our great rivers, our immense sea coast, our vast lakes; so many perish in passing from one climate of our broad empire to another; to say nothing of the other perils to which our national restlessness exposes us; that it should seem the most natural thing in the world for men engaged in undertagings, the fortunate issue of which depends upon the continuance of life, to appropriate a small sum for the purpose of securing to their families a certain provision in case they should themselves perish in the midst of their unfinished projects. Yet, hitherto the insurance of lives has been comparatively unfrequent. Perhaps our shrewd countrymen have fancied that the insurers had the best of the bargain.

That objection is entirely done away by the modern method of mutual life insurance. That this is the more satisfactory method is pretty evident from the multiplication of life insurances since it has been adopted. The monthly statements of the Mutual Life Insurance Company of New York, show a constant and steady increase of these transactions, though they are by no means so frequent as we could wish to see them. Under the system of mutual insurance, the insured are insurers also, and participate in the whole of the profits, which the experience of companies of the same kind in Great Britain has shown to be very large. Our New York company charges the same rates as the stock companies, and the insured, after payment of the premium, is subjected to no further liabilities.

The situations of life in which it is proper to resort to a life insurance are numerous, but its benefits are most striking in those cases when an individual has a family or friends dependant upon him for support and sure to be left destitute when he dies. By setting apart a small sum annually, he may secure to them a comfortable maintenance in the event of his death. In making this annual contribution he is fulfilling a high duty, extending his care for those he loves, beyond the period of his own life; and protecting them from the misfortune of being dependent upon others for support. Surely, no considerate person would expose his family to the contingency of this irksome dependence, when by a small annual payment it might be avoided. What better memorial of his affection could he leave them than a sure provision for their subsistence made by his forecast and the judicious application of a part of the earnings of his industry?

No man of common prudence sends a vessel or a cargo to sea without first effecting an insurance upon them. Yet, the dangers of the sea have been all explored, its rocks and shoals laid down in charts, and we have seamen whose skill almost challenges the tempests. In the voyage of life there are perils against which no foresight can guard, unknown breakers and quicksands, and whirlpools in the ocean before us, and the most expert navigator knows that he must be wrecked or stranded at last. No owner of a building or merchandize exposed to the danger of fire allows it to remain without insurance. Yet there is no building or merchandize which is not safer from fire than the human frame from death. There are thousands of cases in which the sole hope that a family has of support depends upon the life of an individual, to one case in which it depends upon the safe return of a vessel or the security of a building from fire. The insurance of property, however against the casualties of shipwreck and fire, is scarcely ever neglected, while the insurance of lives, though of such infinitely greater importance is seldom resorted to.

That this most useful application of insurance, involving the protection of all who are dependent upon the lives of others for subsistence, is so little attended to, is probably owing to the want of a knowledge of its advantages. There are numbers whose attention has never been called to the subject, and who are not aware of the facilities which exist for making a future provision for families by a trifling annual outlay in premiums. [N. York Express.

Monument to Webster. The last resting place of the venerated Noah Webster is now marked by an imposing monument, as symmetrical as his character and enduring as his fame. It consists of a lofty shaft of dark Quincy granite, resting on a massive block of the same material. No inscription graces the column except "Webster," chiseled in material fitted to endure the decay of coming centuries. This monument was prepared at Boston at an expense of about $ 400. It stands in the western section of the Burying Ground adjoining another illustrious son of New Haven, "Eli Whitney." We notice in addition to this chaste monument to the memory of Dr. Webster, a number of new and beautiful structures, which have been erected within some months past. One erected to the memory of the venerable James Hillhouse, is a chaste marble structure, about eight feet high, with appropriate ornaments and inscriptions. Another, erected by the officers and crew of the U. S. ship Preble, in memory of commander Voorhees, who died in the East Indies. This is an upright marble structure, about eight feet high, beautifully ornamented with naval devices. It is altogether the most finished monument in the enclosure. A neat marble obelisk marks the spot where the remains of the ill-fated Tutor Dwight repose, contiguous to the tomb of his illustrious ancestor, the former President of Yale College.

We notice tasteful improvements in many of the private enclosures, especially in regard to the shrubbery and flowers. The walks are kept in neat repair, and the trees thrive luxuriantly, while the beautiful border of forest trees and creeping shrubs is fast becoming highly ornamental to the grounds they enclose. [New Haven Palladium.

Astonishing effect of Electricity in curing Hysterical Locked Jaw. The following account of the efficacy of this extraordinary remedy, we should do wrong in withholding, though it should never again prove effective. We have the account from some friends who chanced to be present, and saw the patient eating the first meal she had taken in five days, a few minutes after the spasm had ceased. She had been previously nourished by drawing milk through the apertures of the closed teeth, through which the edge of a knife could be passed with the greatest difficulty. The young woman was thus affected in consequence of exposure to cold and fatigue, and was completely recovered by the Electro Galvanic apparatus applied to both angles of the jaw. The machine had not made forty revolutions, when the jaw opened to its full and natural width. We learn that it has been successfully applied for many nervous diseases of the eye; also in a case of poisoning by laudanum, where two entire ounces had been swallowed. In this case the patient was revived by the machine, and collapsed alternately, during five hours, the intervals becoming shorter, till speech was re-established. Curvature of the spine has also yielded to its power. Indeed its proper application is as varied as diseases of general debility and irregular nervous action. It was applied by Dr. E. H. Discon, of 5 Mercer street. [N. Y. Journal of Com.

The Coal Trade. The demand for coal continues active and prices are very firm—during the past week the supplies sent to market have been unusually large. It requires an equal amount to be shipped weekly until the close of the navigation, to supply the increased demand.

The quantity forwarded during the week ending the 29th August, was

By the Schuylkill Canal,	13,881 tons.
By the Reading Railway,	12,861 "
By the Lehigh Canal, week ending 27th,	13,106 "
Total,	39,848 tons.

Nearly 40,000 tons in one week—amounting to upwards $ 130,000 at the present low prices. It would form an interesting article to show the number of men employed in various ways in this important trade. [Phil Gazette.

Emancipated Slaves. The schr. Franklin, Capt. Simpson, arrived at this port yesterday afternoon from Newbern, N. C. The Franklin has on board twenty-one negroes—eleven females and ten males—emancipated by executors in accordance with the will of Joseph Physic, Esq., deceased, of that place. [Phil. Gaz., Friday.

☞ NOTICE—ALBANY CONVENTION. The clergy, who intend to be present at the Albany Convention on the 15th of the ensuing month, are earnestly requested, for important reasons, to give information of their intention to Rev Mr Briggs, Sec'y. A. U. A., at their earliest convenience. The Society in Albany extend a cordial invitation to the Clergy and laity of their faith to be with them on that occasion.

Albany, Sept. 16th.

MARRIAGES.

In Chelsea, Sept 6, Mr Wm. P. Merrill to Miss Sophia B. Hill, both of Lynn.

In Dedham, Tuesday evening, 17th inst, by Rev E. Burgess, D.D., Mr John Jennings, Jr. of North Natick, to Miss Elizabeth, daughter of Mr John Lyons of Dedham.

In Boylston, 11th inst, by Rev J. Allen, Rev Charles Robinson of Medfield, to Miss Sally Cotton, daughter of the late Rev Ward Cotton.

In Northboro', 8th inst, Mr Edwin A. Prescott to Miss Abigail A. Carey.

In Kingston, 13th inst, by Rev Mr Pope, Mr Wm H. Bates to Miss Dolly B. Bryant.

In Providence, Mr W. H. Dabney, of Fayal, Azores, to Miss Mary Ann Parker, of Providence.

DEATHS.

In this city, Sept 9, Capt Mitchell Lincoln, 86, a soldier of the revolution, formerly of Hingham; for many years he was a shipmaster of this port.

9th inst, Jonathan Howard, Esq., 76; 11th inst, Mrs Elizabeth Jackson, 64; 12th inst, Anna, widow of Wm Merriam, 85.

In Roxbury, on Sunday evening, of angina pectoris, Hon Benj. P. Williams, 57.

In Chelsea, on Saturday morning, Ann Matilda, only daughter of George and Ann Matida Darracott, 9 months.

In Lynn, 9th inst, Mrs Catharine Hathorn, wife of Henry A. Breed, Esq. 45.

In North Salem, widow Sarah Simonds, 99 yrs and 7 mos.

In Lowell, 6th inst, Mrs Rebekah wife of Mr Peter Anderson, and daughter of Caleb Butler, Esq. of Groton, 33.

In Westford, 9th inst, Dea Reuben Leighton, 82, a soldier of the revolution.

In North Bridgewater, 8th inst, Mrs Harriet Horton, 29.

In Northboro', 5th inst, James Keyes Sawyer, son of the late Abraham Sawyer of Berlin, 20.

In Guilford, Ct, 4th inst, Dr Benoni Sweet, the celebrated bone setter, 45.

In Washington, Texas, on the 14th ult, of bilious fever, Commander J. T. K. Lothrop, of the Texan Navy, aged 29, brother of Rev S. K. Lothrop of this city.

Housekeeping Goods, &c.

THE subscribers offer to their customers and the public, at their NEW AND SPLENDID SALES-ROOMS,

NO. 333 WASHINGTON STREET,

Corner of West Street,

an extensive assortment of Dry Goods, adapted to family use, embracing a great variety, *ordered expressly*, of superior materials and best fabrics for great service.

—AMONG WHICH WILL BE FOUND—

LINEN SHEETINGS—Russia, Scotch, Barnsley and Irish Linen Sheetings, embracing all widths from 1¼ to 3 yards wide.

PILLOWCASE LINENS—Of all qualities, 9-8 and 5-4 wide.

SHIRTING LINENS. 7-8 and 4-4 Irish Shirting Linens, of the most approved fabric and finish, imported expressly for our own trade, of every quality from low to extra superfine for collars.

TOWELLING—3-4 wide Scotch, Irish, English, and Barnsley heavy Diaper in every variety of figure; Damask and Huckaback Towelling in the piece; 4-8, 5-8 and 3-4 best Russia Diapers; Irish birds-eye Diapers.

TABLE LINEN—Satin and double Satin Damask Table Cloths, from 1¼ to 6 yards long, with Napkins and Doylies to match; colored Damask Doylies; Russia, Scotch and Barnsley Table Diaper and Damask by the yard, all linen—prices very low.

TABLE AND PIANO CLOTHS—4-4 to 12-4 colored Damask Table and Piano Cloths; French embossed do do; 6-4, 7-4 and 8-4 colored damask and plaid Table Covering in the piece.

Brown Linen Stair Covering.
Linen Druggets and Crumb Cloths.

BLANKETS AND QUILTS—Bath, Whitney, Gott's and Rose Blankets, of all sizes, from cradle and crib to single and largest sized double bed, of every price and quality manufactured; Superfine, Marseilles and Toilet Quilts, and patent Imperial Counterpanes, of every size; 8-4 Quilts and Blankets for ship berths.

FLANNELS—Of English, Welch, French and American manufacture, many of them warranted not to shrink, of every width from 3-4 to 6-4 and all qualities; bleached and unbleached Cotton Flannels; colored do for Linings; red, yellow and green wool Flannels; Salisbury figured do.

CLOTHS FOR BOYS WEAR—Consisting of Broadcloths, Cassimeres, Doeskins, Erminets, Cashmeretts, Gambroons, &c.

COTTONS—Bleached and br'n Sheetings, Shirtings and Pillow Case Cottons, of every width, quality, and style of finish, embracing the greatest variety to be found at any one store in the city, all of which are received direct from the manufacturer's agents and will be sold at the lowest prices.

In addit on to the above will be found a variety of

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SILKS,	THIBET CLOTHS,
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MOUS. DE LAINES,	

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☞ We wish to make all who call upon us, regular customers, with this object in view, purchasers will at all times find polite and attentive Salesmen to exhibit our Goods, and every article warranted to be what it is recommended. Our known facilities for purchasing in this and the New York markets will enable us to sell as cheap as any other dealers in the city. Samples freely given, and goods sent to any part of the city for examination. W. & L.

Boston, Sept. 21, 1844. tf

LADIES

I HAVE now in Store one of the most extensive stocks and the largest variety of FUR GOODS to be found in New England.—MUFFS, BOAS, TIPPETTS, &c. made to order at short notice. Wholesale Rooms, 2d and 3d stories.

The readers of this paper are respectfully invited to call at the Old Stand, 173, Washington st.

s21 1stf W. M. SHUTE.

BOOKS CHEAP, at 134 Washington street.—Channing's Works, 6 vols 12mo;
Livermore on the Gospels, 2 vols, 12mo;
Bancroits History of the United States, 3 vols 8vo;
Prescott's Ferdinand and Isabella, 3 vols 8vo;
Encyclopedia Americana, 13 vols 8vo;
Prescott's Conquest of Mexico, 3 vols 8vo;
Peirce's History of Harvard University, 8vo;
Livermore on the Acts, with a Map, 12mo;
Buckminster's Sermons and Life, 2 vols 12mo;
Noyes's Translation of the Prophets, 3 vols 12mo;
Sparks's Life of Franklin, 8vo;
Works of Benj. Franklin, by Sparks, 10 vols 8vo;
Sparks's Life of Washington, 12 plates, 8vo;
Carlyle's Works, 14 vols 12mo;
Allison's History, 4 vols 8vo;
Napier's Peninsular Campaigns, 4 vols 8vo;
Willis's Poetical Works, 8vo, portrait;
Twice Told Tales, by N. Hawthorne, 2 vols 12mo;
Peabody's Lectures on Christian Doctrine, 12mo;
Sparks's American Biography, new series, 2v 16mo,
Scenes and Scenery in the Sandwich Islands, plates, 12mo;
History of the Sandwich Islands, by Jarvis, 8vo, plates;
Macauley's Miscellanies, 5 vols 12mo;
Sidney Smith's Miscellanies, 3 vols 12mo;
The above, with all other late publications, for sale low by JAMES MUNROE & CO., 134 Washington, opposite School street. s21

LITTELL'S LIVING AGE, No 19, for Sept 21, from the principal Foreign Reviews and Magazines. Contents:—Editor's Correspondence; The Martyr's of Science; Waterston's Natural History; The Post Office Inquiry; American Ice; Baptiste Brown, Rocky Mountains; Secularity of Missions; Chemistry, showing the Wisdom of God; Bridget Pathlow; Peter Parley and Felix Summerly; A Taste of Punch; Wars of Jehovah; The Right of Visit and Case of Lieut. Gray; Medical Reform; Ney's Charge at Waterloo; Destruction of an Armed Convoy; Illustrated Works; The Cornwall Mines; The Disinterred; Sunday in London; The Huguenot Emigrants in America; Poetry; Scraps. Will be published today, by T. H. CARTER & CO., 118½ Washington street. s21

PROGRAMME OF A COURSE OF WINTER CLASSES IN BOSTON FOR YOUNG LADIES. It is believed that there are many Young Ladies in Boston and throughout New England, who, after having completed the usual course of instruction in private schools, are desirous of pursuing a wider range of studies, adapted to their age and attainments, under competent superintendence and guidance.—With a view to supply this want, and to afford the assistance required, Mr. Adam proposes to commence a series of classes in Boston, during the winter of 1844-45, on the following plan.

Three classes will be formed, and a pupil may attend one class only, or two classes, or all three, in conformity with her own tastes or the wishes of her friends. The branches of knowledge to which the attention of the pupils will be directed, are English Literature, General History, and the Philosophy of the Mind. The course will extend through the six winter months of the year, from the middle of October to the middle of April, and five or six hours will be given to each class every week. The classes will be commenced either simultaneously or in succession, allotting an equal period of time to each.

In each class the instruction will consist of three parts; *first*, of *Lectures*, of which the pupils will be expected to take notes; *second*, of *Readings* from standard authors, illustrative of the topics discussed in the Lectures, and accompanied by comments and criticisms; and, *third*, of *Exercises* prepared by the pupils on the same subjects, and read by the teacher before the class, with remarks on the style and sentiments. In all the classes an appropriate course of private reading will from time to time be indicated and recommended.

I. In the First Class, a view will be presented of the structure, history, and literature of the English Language; of the sources from which its constituent elements have been derived; of the progress from its its original rude forms to its present state of cultivation; of the literary characteristics of each age in its history; and of the peculiar merits and defects of the great works that belong to each period.

II. The attention of the Second Class will be devoted to History, including Geography and Chronology—General History—not the history of particular ages or of individual nations, but the history of the race, of its various stages of development, and of the characteristics of each stage in all ages and nations, illustrating the spirit, principles, and uses of Universal history by the details of National History.

III. The Third Class will engage in the study of the Philosophy of the Mind, embracing the history of philosophy, an analysis of the principal ideas in the human mind, and a consideration of the principles and rules for the conduct of the understanding and the cultivation and improvement of its powers.

Throughout the course and in all the classes, the object will not be merely to communicate new views to the pupils, but to bring their minds into a state of healthy activity, both on the ideas which they already possess and on those which may be presented to them by others, to enlarge and strengthen the mental powers by habits of just reasoning, and to elevate and purify the taste by sound principles of criticism in literature, in morals, and in philosophy.

Communications may be addressed to Mr. Adam, at 8, Otis Place, Boston; or at Northampton, Mass.

Boston, Sept. 21, 1844. tf

WAVERLEY NOVELS—*People's Edition.*—Now publishing a new edition of the Waverley Novels, from Parker's celebrated plates, good type and handsome paper; price only 37½ cents each novel. A liberal discount will be made where the whole set is taken, and it will be furnished in strong and handsome binding at a small advance on the cost in paper covers.

Individuals wishing a good readable edition of those celebrated novels, are invited to send in their names to the Publisher's Agent, WM. CROSBY, 118 Washington st. s21

MRS. FOLLEN'S CHILD'S FRIEND, 2 vols. The Child's Friend, edited by Eliza Lee Follen, in 2 vols 12mo, bound in cloth; this day received by W. CROSBY, 112 Washington st. s21

CHURCH SERVICE AND HYMN BOOK.—Published and for sale by BENJ. H. GREENE, 124 Washington street, the following Book:—

Service Book, for the use of the Church of the Disciples. Taken principally from the Old and New Testaments.

The Disciple's Hymn Book; a Collection of Hymns and Chants for public and private devotion. Prepared for the use of the Church of the Disciples, Boston.

The Christian Examiner for July 1844, speaking in praise of this Book, from which we select the following: 'We would then have the music, or singing, and liturgic services of the Church adapted to aid the devotion of the Congregation, to make the Congregation themselves, worshippers. Nothing else satisfies us.'

'Entertaining these views, we are prepared to like the plan of Mr Clarke's 'Service Book.' It answers the demand made by the heart of the worshipper. It has sufficient variety, yet is simple, both in its matter and arrangement; it avoids the repetition and confusion observable in many of the old Prayer Books, and the Service is not as in some of them, made tedious by its length; and it unites the advantages of extempore prayer with something fixed, and especially with well chosen scriptural aids to devotion, &c. &c.

'The mechanical execution of the Book is worthy of notice. It is exceedingly neat and pleasing to the eye.'

s14 tf

MEMORIALS OF MYLES COVERDALE.—Memorials of the Right Reverend Father in God, Myles Coverdale, sometime Lord Bishop of Exeter, who first translated the Bible into English; together with divers matters relating to the promulgation of the Bible, in the reign of Henry VIII; 8vo, London. For sale by WM. CROSBY, 118 Washington st. s14

AUGUSTINISM AND PELAGIANISM. An Historical presentation of Augustinism and Pelagianism, from the original sources, translated from the German, with notes and additions, by Rev Ralph Emerson, 8vo. For sale by WM. CROSBY, 118 Washington street. s14

NEW BOOKS. In Press, and shortly will be published by JAMES MUNROE & CO., Boston—The American Almanac, vol 16, for 1845, 12mo; Notes on Cuba, with directions to Travellers, 12mos; Expository Lectures on Unitarianism, by Rev G. W. Burnap, 12mo; Thoughts in Verse on the Life and Teachings of Christ, by Rev R. G. Bulfinch; Emerson's Essays, new vol to match the 1st vol, 16 mo; Letters from a Landscape Painter, Chs. Lanman, 16 mo; Chalmer's Political Annals, 2 vols 8vo; Memoirs of Oberlin, with memoir by H. Ware, Jr. DD., 2d edition. s14

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET

POETRY.

[For the Register.]

SOVEREIGNTY OF GOD.

God, to whom ages are as short
As the swift beat of insects wings,
To whom creation is as small
As seeds from which the flowret springs.
Sole Lord of life, thy love and power
The world with happy creatures fill;
And even brute matter holds its forms
Solely by thy sustaining will.
Sovereign and King! to thee I bow;
Confess my power comes from thee;
And seek by yielding to thy will
To make myself thus truly free. H. T.

THE KINGDOM OF CHRIST.

BY MRS. H. W. RICHTER.

'His dominion shall be from sea to sea, and from the flood unto the world's end.' [Psalm lxxii. 8.

O word of truth to cheer
The waiting pilgrim's ear;
A light to trusting faith forever given:
Stretching from sea to sea
That kingdom yet shall be,
Tinging the clouds of earth with rays from heaven.

Lo! to each distant shore,
With darkness brooding o'er,
The message of eternal life is borne,
O'er India's idol fanes,
Where darkness ever reigns,
Soon shall be ushered in the glorious morn.

Where sculptured fragments lie
Beneath the glowing sky
Where dark oblivion spreads a murky pall,
O'ermastering Time holds sway,
And slowly to decay
The heathen temples each to ruin fall!

Tribes of the desert far,
Behold the Morning Star
With beams of ever-living truth shall shine;
And every mountain dell
The chorus glad shall swell,
And spread the tidings of that peace divine.

For he shall ever reign,
And death and sin and pain
Shall cease: his promise ever sure will be.
Hasten, O Lord, the hour
When all shall own thy power,
And humbly waiting souls may thy salvation see.

MISCELLANEOUS.

SKETCHES FROM THE NOTE BOOK OF A MINISTER AT LARGE.

BY H. F. HARRINGTON.

THE MACHINIST.

PREFATORY.

Mr. Editor—During the last two years, I have been engaged in the vocation of minister to the poor in one of our seaboard cities. I have thus been led to study the phases of life, not in their brightness alone, but in their more sombre, gloomy and repulsive aspects. I have been called into the by-places and narrow ways, where only poverty may walk, or where vice seeks a lonely shelter. The human heart has been open to me in many of its dim and secret chambers, and the strange romance of human existence has been all around me in my customary occupation.

Thus I have stored in my note-book many an interesting scene, the picture of sad experience. These I am tempted to draw upon, from time to time, to interest, and, I trust, to instruct your readers. My simple sketches cannot present the finish and completeness of the story, whose plot and incident have been drawn from the treasury of imagination; but they will possess, instead, the atoning charm of being transcripts of stern realities.

Without, I hope, the charge of egotism, I shall narrate these scenes in the first person—for my connection with them has necessarily been so intimate, that I could not easily do otherwise.

CHAPTER I.

On one of the cold mornings of the last January, a stranger, a woman, was announced to me in my study. As I rose from my desk to greet her, I was struck by the peculiar sadness of her countenance. Many a sad countenance—the herald of a breaking heart, deep freighted with its tale of woe.—has it been my lot to see in my rounds of painful duty; but there was something more than ordinarily impressive in the haggard mournfulness of the expression on the features of this woman. It was such as the acutest cunning could not feign.

I asked her to be seated. She accepted the chair I drew forward for her with the same cold cheerless look, and without uttering a word. I also seated myself without speaking. I could not question her about her wishes, for I was too much subdued by her appearance. She sat for some time in utter silence, now looking from the window, and then pulling at the fringe of her shawl, in a mental conflict that increased the painful interest I felt in her.

Experience, cruel experience of the thousand arts that vice is ever employing to blind the eyes of charity, has forced me to scan with searching minuteness the dress and appearance of the applicant for bounty. While, therefore, this woman was struggling with her warring emotions, I ran my eye over her apparel; but nothing could be detected that betrayed neglect or inconsistency. She had a simple straw bonnet, a faded shawl that had apparently seen years of careful service, and an humble dress of calico. All were neatly arranged, and scrupulously clean, yet without the slightest ornament or pretension. In the mean time, she found utterance, but her words came forth faintly and hesitatingly.

'You are missionary to the—poor, sir, I believe?'

'I am,' said I. 'Can I aid you? What are your necessities?'

I spoke as kindly as possible, to give her freedom and assurance, and to convince her that whatever might be her tale of sorrow, I was ready to hear it, and meet it with soothing and cheering sympathy—for it seemed to me, even from the little she had spoken, that there were hot tears behind, struggling to gush forth with every word.

She paused again. There was the same conflict as before.

'I hardly know how to ask for charity,' at length she said, with painful effort. 'I am not used to it; but sorrow and suffering break down the heart, and—we can do for those we love what we would not do for ourselves.'

The swelling channels of her sorrow could not longer be wholly confined. Tear after tear trickled down from her eyes, and fell with a mournful sound upon her dress. She combatted resolutely with her misery, however, and grew calmer soon.

'To tell you all in a few words,' she continued, 'my husband is a machinist, and has worked for more than five years in the High Street Furnace; but last spring he began to grow weak and feeble. We did all we could for him, but nothing seemed to do any good, and at last he was obliged to stop his work. He went to the Furnace as long as he could possibly stand to work, but had to give up at last; and now for four or five months what little he had scraped together has gone by degrees, and—beggary is staring us in the face.'

The poor woman had evidently great self-command, but her voice had grown feebler and more broken with her progress in this simple narration. The last words she could scarcely articulate.

'Have you children?' I inquired.

She did not immediately answer, and then could only trust herself to murmur—

'Five.'

'May I ask your name?' I further inquired.

'Graves,' was the reply.

'And where is your home?'

She told me. It was near the steam factory, she said—a low, one story wood-colored house. I could not miss it.

I told her that I would visit her husband the next morning, hesitating to detain her longer at that time, to obtain a more complete knowledge of her necessities. I feared to pain her too greatly, but she spoke further of her own accord.

'A friend of my husband's,' said she, 'a captain of a brig, sails for Charleston day after to-morrow, and he has offered to carry him for nothing. He thinks if he could try a milder climate for a while, and get rid of the spring winds, he might grow strong again. But he is unable to make use of the opportunity, unless some one will help him a little.'

Her voice faltered as before.

'Well, Mrs. Graves,' said I, 'I will see him in the morning. I trust something may be done for him.'

She rose to go. She uttered few thanks, but her tearful eye was a sufficiently eloquent expression of gratitude for the little I had said to cheer her.

CHAPTER II.

In the morning, according to appointment, I sought out the low, one-story dwelling. The door was opened by Mrs. Graves herself, and, as she greeted me, something of a smile played about the corners of her mouth, as though a gleam of hope's blessed sunshine had brightened in her heart. I followed her into a humble room. Her husband was sitting by a table beneath one of the windows, leaning his head upon his hand. I saw in a moment that she had not exaggerated his weakness. He was pale and emaciated, but as he raised his eyes to mine I saw the imprint on every feature of a truthful spirit. He would have risen.

'Pray do not move,' I said.

He bowed and continued his seat.

'I am very glad to see you, sir,' he said fervently, 'yet I am sorry to occasion you so much trouble. But, indeed, we need a friend, and I thought it would not be wrong to send for you.

I said a few words to relieve him of any embarrassment or delicacy. In the mean time his wife had seated herself by the cooking stove, and with crossed hands was gazing into the fire in sad and thoughtful abstraction. I looked about the apartment. The furniture was of the simplest and plainest description. The pine table, beside which, Mr. Graves was sitting, a few chairs with a little stand by the south window, on which were two or three flowers embraced the whole. But every thing had been freshly scoured, and the shining dishes in the old-fashioned dresser in the corner, were arranged in careful order. It was such a room as I like to visit. There is many a matron whom I drop in upon in my rounds, who has uniformly an apology for 'the looks of things.' And forthwith the broom is in requisition, and the dust is hastily flourished into the atmosphere, in the sudden effervescence of cleanliness, to cover my clothes and fill my lungs, instead of remaining on the floor, where I should greatly prefer it to be until my exit.

In a few minutes, two or three of the children came in. So soon as they saw me, they repressed their childish buoyancy, and sat silently down. There was no forced and extempore display of 'manners.' They had been habitually taught to be silent and courteous in the presence of a stranger. It was a lovely household, saddened by the wan and feeble aspect of the husband and father.

'My wife has told you of our situation, I believe,' said Mr. Graves.

'She has,' I replied, 'and I shall certainly be glad to aid you as far as duty will permit.'

'I thank you sir,' he answered. 'I am very anxious to try a voyage to the south, as she mentioned to you. It may be that I should grow stronger as the summer comes on at home, but I cannot work, and every cent that I had laid by is gone. We were very happy when I was in health, and the contrast made us the sadder. I know that while I should be away there would be nothing for my family; but there is nothing even now, and to sit here day after day, and know that my wife and children are without the necessaries of life, will certainly wear me to the grave.'

His manly voice quivered as he spoke, and when he had done, he bowed his head upon the table as if in prayer.

'Yet whatever may be your fate, you will not despair, I trust,' said I. 'The clouds may be black above us, but there is One who knows what is best for us better than we ourselves.'

'Oh no!' exclaimed the invalid, clasping his hands, and looking upward with tearful eyes, but a hallowed expression of unfailing trust, 'I do not despair. I know there is one who loves me. It is only when I forget Him that I look at my children and sigh over the future. But when I think of Him, and pray, I am better—better.'

The impulse to pray was upon us all. Simultaneously we sank down on our knees, and I offered up an humble petition to God—the God of the lowly as well as of the great; the God of the abode of poverty and wretchedness as well as of the decorated palace—that his blessings, without which even the palace is accursed, might rest on this suffering family.

All were calmer. Trust in God will ever make the spirit calmer. We conversed about his voyage. He needed a few dollars in money, some articles of clothing to make him comfortable, and, above all, the assurance that his family should not suffer in his absence. Thanks to the supplies of Christian benevolence, I was able to promise all, and I bade them farewell, leaving lighter hearts than had been beating beneath that roof for months, and a beam of hope piercing the withering gloom of the future.

Before the appointed day, all was ready. The clothing was furnished, a small sum was given to him for security against want in a strange land, and a further sum was placed in the hands of his wife for her own necessities, that he might go with a more happy mind.

He went. The more fortunate invalid, as he mounts the deck of the proud and noble vessel that is to bear him to the milder clime of a foreign shore, has parted from many a loved and anxious friend, who watch the departing ship with straining eyes, and whose sympathy cheers his melancholy emotions. This poor mechanic, as full of deep and precious sympathies, bade adieu, on the deck of the little sloop that was to bear him away, to none save a weeping wife and children, to whom his health was daily bread.

CHAPTER III.

Several weeks passed away. I had occasionally called upon Mrs. Graves, to see her situation, to bestow some further aid, and to inquire about news from her husband. In due time she heard from him. He bore the voyage well, but when he landed at Charleston he did not find work as he hoped, and was going, with the same kind captain, to New Orleans. The next letter, however, informed her that before he sailed he had an application to take the superintendence of the machine shop attached to the railroad at Wilmington, North Carolina. His health was rapidly improving, and he was confident that he should soon be able to send her some money. They had to struggle for a livelihood, but the eldest daughter had obtained a place in the steam factory near by, and her wages, with what I contributed from time to time, eked out the mother's scanty earnings.

Two or three weeks intervened, during which, occupied elsewhere, I saw and heard nothing of them. But then, one morning, Mrs. Graves called on me. Alas, so soon as I saw her, I felt that she was the herald of sorrow. There was the same sad struggle for composure painted on her features that had so affected me at our first interview. I will not delay to narrate our conversation, and the circumstances of her story, as she slowly and painfully related them. I will compress them into a simple statement.

Her husband entered on his duties at Wilmington, and continued there for some time, with every prospect of the restoration of his health. He had associated with him a nephew, and was thus enabled to be more contented and happy. But yet all his thoughts were with his family at home. To rejoin them, to embrace them once more, able to support them by his labor, and see their happy countenances around him, was the summit of his desire. The prospect to realize a fortune could not have seduced him to delay his return one moment after the recovery of health.

But our fortunes are ever treacherous to appearances. At the period when the promise was brightest, he was destined to the saddest reverse. As he sat, one evening, conversing with his nephew about his home and those dear ones whom it contained, an acquaintance came in with the astounding, overwhelming report, that his wife was—*dead!*

Dead! She who was every thing to him; she who had shared his joys and his sorrows; she whom he had left in the withering anxieties and sufferings of penury, supported only by the hope of a happy meeting; she, his wife, the mother of his children, dead, gone forever!—dead, and he away—not near her to smooth her bed of sickness, to hear her latest sigh!

Think not, reader, that the tender sympathies of the heart do not dwell in the bosoms of the poor. The blow came upon the unhappy husband like a crushing thunder-stroke. He was stricken to the very earth. In a few hours he was a poor pitiable maniac. His nephew watched over him with anxious care, and sent the desolating news to his home. That news found the wife and mother well and happy—happy in sympathy with her husband's hopes—to be well and happy no longer.

I cheered the wretched wife to the best of my ability. I cheered her with the blessed consolation that our Heavenly Father has granted through his Son; for, worldward, there was nothing but darkness.

Two or three weeks of distressing anxiety ensued, during which not a word of news reached Mrs. Graves about her husband's fate. At the end of that period, the nephew, who had been his companion, entered her room. At once, when she saw him coming as he did unaccompanied by her husband, the shaft of withering conviction pierced her soul that he was the herald of the worst—that her husband was no more. The news he brought was painful enough, but not so bad as that. It left some little foundation for hope to build upon. He told, that after some days of sad deprivation of reason, Mr. Graves had become better, was restored to his powers of mind, and, with the first dawning of returning sense, he was resolute to go back to his home, his children—that home which, to his thought, had lost its brightest light—those children, who were motherless and alone. Weak as he was, he would go. The directors of the road gave him a ticket to its extremity, and he had sufficient money to bear his expenses afterward. This event occurred more than a month before, and the nephew, when he came on, expected to find him safe in his northern home; but nothing had been heard of him.

Where was he? It was idle to conjecture—We did not express our fears to each other, but well I know that the heart-stricken wife was thinking, as I thought, that in the midst of that long and fatiguing journey, weak and miserable as he was, his mind had deserted him again; that he wandered away from the sight of men, and, by accident, or his own unconscious hand, was removed from earth forever. But I did not hesitate to do all that the circumstances would admit. I inserted an article in the newspapers, describing his person, and his pitiable story, and called on other prints in the line of his homeward route, to copy it in behalf of his suffering family. But days passed on, and nothing was heard.

CHAPTER IV.

Mrs. Graves was gradually settling down into the mournful conviction that she was alone in the world, and was sadly reflecting upon the means of support for her little ones in the long and painful future, when, one morning, very early, before the dawn, she was aroused from her slumbers by a loud knocking at the door. She opened it—to hear her husband's voice, to sink into his arms!

I pass over his bewildered delight to find her in health before him, whose grave he had thought to visit. I pass over her joy to greet him.

My simple tale is nearly told. On his way homeward, Mr. Graves' reason, as we feared, had deserted him. But he was conveyed to a hospital in Baltimore, where he was detained and charitably cared for until strong enough to continue his journey. His general health was much improved, but the shock given to his intellect by that cruel report of his wife's death, he has not yet recovered from. A brother near the city has kindly given him work, and bears with his trying infirmity. At times he is rational for many days, but every now and then reason totters and falls, to call up afresh in the heart of his loving wife the memory of the above-told agonizing episode in their lives.

THE TWO EMPRESSES.

On a beautiful Sunday in the month of June, 1812, Redoute, the celebrated painter of roses, left his home for Malmaison, where the Empress Josephine had appointed him her painter of flowers, and to whom, on that very day, he was going to present the first number of his works.

The weather was superb. The sun was ascending gloriously from the horizon, and not a cloud obscured the azure vault of heaven. It was striking eleven as Redoubte crossed the garden of the Tuileries, and directed his steps to the Place Concorde, to take a carriage, when he saw the crowd, all at once hasten near towards the terrace, near the water. Curious, and easily excited, like all artists, the painter advanced nearer. "It is the King of Rome and the Empress," said those around him. It was indeed the Emperor's son, then aged about ten months, who was walking, or rather who was carried on the terrace in a charming caleche, drawn by four sheep, admirably trained. Behind this frail and graceful equippage walked the Empress, Maria Louisa, enveloped in her immense blue shawl, of that peculiar shade which she preferred to all others, and which still bears her name. Arrived at the grille of the terrace, Redoute stopped, finding himself near a young woman, whose pallid features, dull look, and miserable clothing, indicated suffering and destitution. She was holding a young child in her arms.

"Poor darling," said she, speaking low as she caressed her infant; "thou hast neither carriages nor play things. For him, abundance, pleasures, and all the joys of childhood; for thee, privations, trouble, and soon sorrow.—What has he done more than thou, this son of a king? You were both born on the same day, in the same hour; I love thee as she loves him. But you have a father no longer, and my strength diminishes every day."

Redoubte listened attentively to every word and then saw the young mother furtively wipe away a tear. Lively affected, he leaned over and said:

"I am persuaded, madam, if Maria Louisa knew your situation, you would soon cease to suffer."

"Ah! Monsieur, you are in error. The great have no compassion. Since I have been a widow, I have addressed the Empress many times, but never obtained any reply."

"These petitions, probably have never reached her. Give me your address. You shall see that I will get you a favorable answer."

He took out his pencil, wrote down her address, slipped in her hand all the money he had in his pocket, and hurried away. Arrived at the Place Concorde, he looked about for a carriage; but all at once recollecting he had nothing to pay with, he was at a loss what to do. To return home would occupy too much time; he therefore resolved to proceed on foot, and began to quicken his step.

In the mean time, Josephine had been very much surprised not to find Redoute, on her return from mass, and inquired if some accident had not happened to her painter of flowers.—Just then his arrival was announced, and he was introduced immediately.

"I ought to scold you," said she, smiling, and graciously receiving the number Redoute presented her, "for you have delayed the pleasure this admirable design gives me!"

"Madam," replied Redoute, inconsiderately, I supplicate your majesty's pardon. I have not been able until now, to have the happinesss of seeing the king of Rome, and—hardly were these last words pronounced, when Josephine trembled. Redoute immediately perceived his blunder, and became agitated, stammered and finished by saying he knew not what.

"Recover yourself, my dear painter," said Josephine, "I am very glad you have seen the Emperor's son. Tell me, then all about it."

Emboldened by the benevolent tone of the Empress, Redoute retook some assurance, and related without omitting any thing, the reason of his being obliged to come on foot.

"And you gave all your money to this woman!" said Josephine, whose charming countenance, sad the moment before, now brightened all at once. Then, before Redoute could reply she resumed. "But, truly I am astonished at that, as if it were something extraordinary for a great artist to have a noble heart."

"I can assure your majesty that any one would have done as much, the poor mother appeared so suffering."

"Oh, if Napoleon knew it. But no, it is not necessary that he should know it. Listen! Your *proteges* must be mine also. I will go to see her, then, to-morrow, in the greatest incognito, and as it is just that you should have half in this affair, you alone shall accompany me. I shall depend on you, then at nine o'clock."

This time Redoute was punctual. At nine, precisely, Josephine left her apartments, and both entered a very plain carriage, and soon after arrived in Paris, and stopped in the street of Four-Saint-Honore.

"Does Madam Blanger live here?" asked Redoute at the door of a miserable looking house.

"When you come to the last step of the stair-case, the door of her room you will see before you," said the old woman, without taking her eyes off her knitting.

Attended by her painter, Josephine ventured, not without some fear, into a narrow dark alley, at the end of which they found the staircase. Ascending to the fifth story they found the door indicated and the young widow came to open it.

"Madam," said Redoute to her, "I am confident that the Emperor would come to your assistance if he knew in what a destitute condition you were placed; but it is useless to inform him now. Madam, whom I have the honor to accompany, will be your protectress, and her protection will enable you to dispense with all others."

Whilst he was speaking Josephine approached the child, seated in the cradle. He smiled, and held out his arms to her.

"Oh, the beautiful child!" said the Empress, embracing him. Did you tell me, Redoute, that he was born on the same day with the king of Rome?"

"The same day and the same hour, Madame," replied the young mother. "This circumstance, at that time, might have procured assistance for us; but then we were not in need of any. Besides, my poor Charles was too proud to ask it; he worked diligently, and nothing was wanting here. It is now eight months since I had the misfortune to lose him. From that day my health began to decline, and "one can see," she added, casting a tearful look full of bitter sadness, on the miserable furniture in the room, "one can see my resources are exhausted."

"We are going to try, my dear dame,' said the Empress, "to make you forget all this. At first you must quit these gloomy and unhealthy lodgings: then I will send you my physician, and by tranquility of mind, aided by physical strength, all your evils will be removed. I rely on you my dear painter." she said to Redoute, "for a thousand little details; besides, you know we share in this."

Redoute replied he would do everything to second his illustrious associate, whose hands the young mother was kissing with tears of joy.

Every one in France had seen Josephine's removal with sorrow. Maria Louisa was jealous of this popularity, which she coveted for herself, and neglected nothing to obtain it.—Every time she appeared in public, a certain number of individuals mingled with the crowd to hear what was said of the new Empress.—The same day on which Redoute had given his money to the poor widow, one of these observers was near him, and heard all that had passed between them, and reported it to Maria Louisa, who, although she had little taste for this kind of adventure, resolved herself to make the widow a visit.

Josephine arose to go, after having placed a very pretty purse in the hands of the child, with which he was playing, when the door opened and a young woman appeared. Redoute, who was standing up, remained motionless, as if petrified; he recognized Maria Louisa, accompanied by her chamberlain. Josephine, piqued because the lady had not paid her salutations, resumed her seat, and made a sign to Redoute to wait. The poor widow, in the mean time, was eager to offer a chair to Maria Louisa, and thus the two empresses, who did not know each other, found themselves together.

There are defects which are inherent in the nature of woman, and which the happiest dispositions cannot altogether subdue. Josephine, so good and gentle the moment before, suddenly became haughty and imperious, and said, after Maria Louisa had announced the object of her visit:

"That is very laughable Madame, but you are somewhat late in this affair. I have taken the young mother and her infant under my protection, and my protection will be sufficient."

"I have reason to think, Madame, that mine would be more serviceable."

"The protection of Madame," said the chamberlain, speaking of his sovereign, 'could raise the child to the highest station."

"Who has told you that, Monsieur?" retorted Josephine quickly, "that I could not advance him still further"

"Perhaps Madame could make him a king," said Maria Louisa, maliciously.

"Why not, Madame? It might be possible; there are kings in the world of my making."

During this colloquy, Redoute was in torments. He, alone, of all present, knew the two Empresses, and he feared an outbreak that might be attended with sad consequences.

"Madame," said he, in a very low tone, to Josephine, "if this lasts a moment longer, your majesty will be discovered, and that, I am convinced, would lead to a very disagreeable scene."

Josephine was silent, and Redoute, interpreting the silence favorably, resumed:

"Ladies," said he, "it is so sweet for generous souls to do good, that I am not astonished at this debate. But why should not one of you yield to the other, a part in this happiness?—For myself, I accept all the benefits that one may bestow on my dear *protege*."

The two rivals made an inclination in sign of assent, and then both rose and took leave. The chamberlain approached Redoute and said:

"Monsieur, the lady whom I have the honor to accompany, is the Empress Maria Louisa."

"Parbleau, Monsieur, I know it as well as you do. But what you do not know is, that the other is the Empress Josephine."

"Well, the young rogue is born to good fortune," said the chamberlain; "what a career he will have. The protege of two Empresses! We must confess fortune takes strange freaks."

Less than two years after this meeting of the Empresses at the widow Blanger's, Josephine died of grief, at Malmaison, and Maria Louisa, with indifference, perhaps with joy, left France which she did not love, and where she was not loved.

"Do not weep, mama," said Charles Blanger to his mother, "is not our good friend Redoute left us?"

In effect of all the high protections which had promised so brilliant a feature to the poor infant, there remained to him only the friendship of a great artist, whose only fortune was his talent. Nevertheless, poor as he was, Redoute did not repudiate the heritage tacitly left him by the good Josephine whom grief had killed. He made frequent visits to the widow Blanger, and managed to keep misery away from the abode of his unfortunate, whose health had not been re-established, and whose end was drawing near.

One day after an absence of two months, on a journey he was obliged to take, the great artist hastened to the abode of his protege. He entered; his heart sunk within him; the noise of a hammer was heard. It was the widow's coffin they were nailing down. In a corner the little Charles was weeping, while the distant relations of the deceased, were loudly deliberating what it was best to do with the child. They decided in a few moments that he should be taken to the *hospice* for orphans.

"Oh! no, no!" cried the child, running and throwing himself in Redoute's arms; "my good friend does not wish it. Do you, my good friend? You do not wish they should send me to the hospital?"

The great artist wept. He took the frightened and despairing child, and, approaching the persons who were consulting together said: "There are then, no hearts in you?" Afterwards, addressing the child: "Have no fear, my little Charles, you shall not leave me; I will be your father."

"Oh! yes, yes! And you will teach me to be a great painter like yourself; and when I grow up, I will also prevent poor children, who have no mother, from being put in the hospital."

Redoute kept his word, and the child too.

Six months ago, a funeral procession was making its way to the cemetery of l'Est. A crowd of artists, men of letters, and magistrates followed sorrowfully. Among them was remarked a man about thirty years of age, whose face, drowned in tears, bore the impress of the most profound grief. This procession was conducting Redoute to his last home. The man who was weeping was the adopted son and the best pupil of the celebrated painter. The protection of two sovereigns had not prevented him from going to the hospital; the protection of a great artist placed him in the first rank of painters of this kind.

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Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
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A. Ball, M. D., 34 Tremont Row,	"
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The following letters addressed to the patentee, from gentlemen well known to the public, are offered as evidences of its great utility and adaptation to the purposes for which it is designed.

From the Rev. John Pierpont, Pastor of Hollis street Church, Boston.
February 13, 1844.
Sir,—The Portable Shower Bath, manufactured by you, has been used by one of my family for about four months, and highly commends itself, as well for the compactness of its arrangement, as for the neatness and facility of its operation. I have seen no other contrivance for the same purpose that combines so many advantages as this, and, at the same time, involves so little expense.
As I have been for several years in the daily use of the shower bath, with great benefit to myself, I can confidently recommend the 'sliding top bath' of Mr. Bates to all such as wish to enjoy the comfort of conscious cleanliness, and the kindred blessings of cheerfulness and health. JOHN PIERPONT.

From the Rev. Samuel Barrett, Pastor of Chambers street Church, Boston.
March 12, 1844.
Sir,—I have, during the last year, made use of 'Bates' sliding top Shower Bath,' and have been exceedingly well pleased with it. It seems to me to be superior, in many respects, to any other shower bath that I have seen SAMUEL BARRETT.

From Nestor Houghton, Esq., Nos. 1 and 2 Chatham Row, Boston.
March 12, 1844.
Dear Sir,—I have been in the habit of using a shower bath, almost daily, for five or six years. Beside the feeling of cleanliness, I think it has been of advantage to my health. I have used baths variously constructed, but none have given me so much satisfaction as the one I obtained from you, called the 'Sliding Top Shower Bath.' It is simple in its construction, and works easily. At my suggestion, several of my friends have also made trial of it; and all agree in pronouncing it the best article of the kind they have ever known. It is a neat, compact piece of furniture, and the one I have I consider quite an ornament to my room.
Yours, &c N. HOUGHTON.

From James E. Murdoch, Esq., Vocal and Athletic Institute, Boyiston Hall, Boston.
March 12, 1844.
Dear Sir,—I feel much pleasure in being able to bear testimony to the great utility of your Shower Bath.—As a promoter of health, the advantages arising from its use are incalculable. Having experienced them, I feel induced to recommend them to general notice.—The Sliding Top Shower Bath, of your construction, is preferable to all others, inasmuch as it can be kept in a small space, and its benefits enjoyed at a moment's notice, without the loss of time, or the use of Baths differently constructed. JAMES E. MURDOCH.

From gentlemen who have purchased the Bath, and used it in their Families.
February 8, 1844.
The undersigned, having used in our families Bates' Patent Sliding Top Shower Bath, and being convinced that it is a very useful, convenient, and necessary article, more simple in its construction, and better adapted to the wants of the public than any thing heretofore introduced, and withal, so low in price, compared with other bathing apparatus, that we take pleasure in recommending it to all who are in the cleanly and healthy practice of frequent bathing; and we feel assured, that all who use it, will unite with us in the expression of approbation, which is fully justified by our experience.

Henry T. Butler, East Boston.	William Beals, Boston.
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